Ps. 2. 11.

Chrysost. Hom. 1. in Gen:

1 K. 10. 4. 4.

Mat. 8. 26

1 Cor. 13. 10

when he y^t truly made up y^e Christian. expect, in y^e holy Scripture (y^t I may so speak) shineing for y^e christian: and y^t so strongly, & so blind, but y^e church would not stand. Now our stable duty yet in this poor estate to the Reality of Gifts of it; not slackening y^m up all yet many in y^e church as S^t Paul with; in y^e 12^th chapt of his first Epist. to Corinth: they are called the Gifts of y^e Sp: That is, as they are bestowed upon us yet they are the gifts of y^e Sp: But not bestowed upon others, they are look upon as the gifts of Charity,

1 Cor. 12. 9

Mat. 10. 9.

according to y^t of o^r Saviour. freely ye have received, freely give.

Now here our stable-profession yeeld 2 kinds, under wch many other peculiar gifts are comprehended.

The first respects our Words, the 2^d Our Works. our words in this world, if any man speak; our works or fashions, if any Man Minister.

Loving Christs y^t the first of these reliefs to the preaching of y^e word, y^e latter to y^e Administration of y^e Sacrament. though he be not wrong as to the first: yet I apprehend y^e scriptures is in the right as to y^e latter. Et ita Graecus Patr. (cuius hic) vocat eha specialiter sacrificium ad differentiam Romanae Ecclesiae, quod. as in Act. 6. 2. where the same word is used by the Septuagint, called the Ministration of y^e Altar: Ovde γαρ ἐστιν ἀρεστον ἡμας καταλειψαντας τον λογον του θεου διακονειν τραπεζαις, it is not reason y^t we should leave y^e word of God to serve tables.

wch word, though generally it has many offices of y^e ministry, or Ecclesiastical function; yet it is taken more specially for y^e function wch was peculiar to y^e Deacons in distributing of Almes to y^e poor.

Yet for the words of the text wch y^e general rules y^t y^e stable y^m generally taken by all interpreters of y^e same mind with all (it is duty for me to tell y^e) your many fey your sins, & mind in my power Compell something Censure of y^e spirit of pride of mankind the people. All I say of I blame with reason, yet not unconsciously understand: as of the Word of God, sought for, & truly preached; they mistaken ill of the right & Spiritual dispensing of the Mysteries of o^r Salvation, wch are good bread in the Text, τον λογον του θεου.

It suffices therefore more suitable at this time, being Commanded to speak unto y^e People, then for me to speak unto fellow so many Learned Preachy, of the Lovely charity of the Everliving God.

1 Pet. 1. 15. De Nom. [illegible] [illegible] [illegible]

Joh. 1. 14

[illegible] his glory, the glory as of the only begotten of the Father [illegible] and [illegible] glory [illegible] of [illegible] same. So he [illegible] the truth of God [illegible] with [illegible] of God [illegible] in [illegible] so [illegible] in the [illegible] upon [illegible] but [illegible] in [illegible] manner of speaking, as well as [illegible] if he [illegible]

1 Come we now to the first Member of the Text, who it is that is to speak. Ver. 16. If any man, we have reason to think [illegible] will [illegible] only the [illegible] Doctrine it self, [illegible] the [illegible] for [illegible] man or woman, no room [illegible] for our Neighbours [illegible] of his Subjects [illegible] neither will King Solomons Concubine [illegible] (as he [illegible] of) have her Body for [illegible] of a [illegible] Termination, for want of a Coarser Grinder in the [illegible] tongue, [illegible] is capable enough of [illegible] Confidence [illegible] Impudence, though at the [illegible] of Reason [illegible] for [illegible] shall [illegible] from [illegible] Heathen, who [illegible] [illegible] the Children of all [illegible] Body [illegible] and Children [illegible] for the Mercy

Inferiors are at all times [illegible] to [illegible] Light to [illegible] in [illegible] Power as [illegible] Authority, had not [illegible] more than [illegible] some of [illegible] out of the City Towns, who [illegible] Gardens [illegible] in the Church [illegible] to make it an Oracle of God: [illegible] she seemed to be like [illegible] Pythoness [illegible] with a Spirit of Divination [illegible] Act. 16. 16. or rather like [illegible] Caiaphas [illegible] to whom [illegible] were, when [illegible] might [illegible] [illegible] in the [illegible] of his [illegible] Hands [illegible]

Non cruoris manifer Christ, sed pectus arabum
Et rabie fera corda furunt — and again

Horrendas canit [illegible] Sibylla. remember [illegible] Shadiness of the Rocks under [illegible] but have a right [illegible] of the strangeness of her Speech have caused [illegible] Ethnicism, sometimes [illegible] her most Diuine notes as of the Red Bird [illegible] Night Raven, or out of [illegible] Scritch-owle of the Wilderness, [illegible] so Ridiculously [illegible] never as of [illegible] of the Prophet Esay [illegible] but literally [illegible] Esa. 13. 22. fulfilled, the wild Beasts of the Islands shall cry in their desolate houses, & Dragons in their pleasant palaces.

[illegible] Joh. 19. 24. they [illegible] were cast lots for my [illegible] these Words have not only [illegible] in the Gate; but their Words (as Job speaks) [illegible] to be written, to be printed in a Book, to be graven with an Iron pen, to lead in a rock for ever

[illegible] they have not only spoke of an Oracle of God, but [illegible] Oracular [illegible] to be the very Oracles of the

Luke 1.39

May. 23.

Jud. 2.

1 Cor 14.34

1 Pet. 3.1.

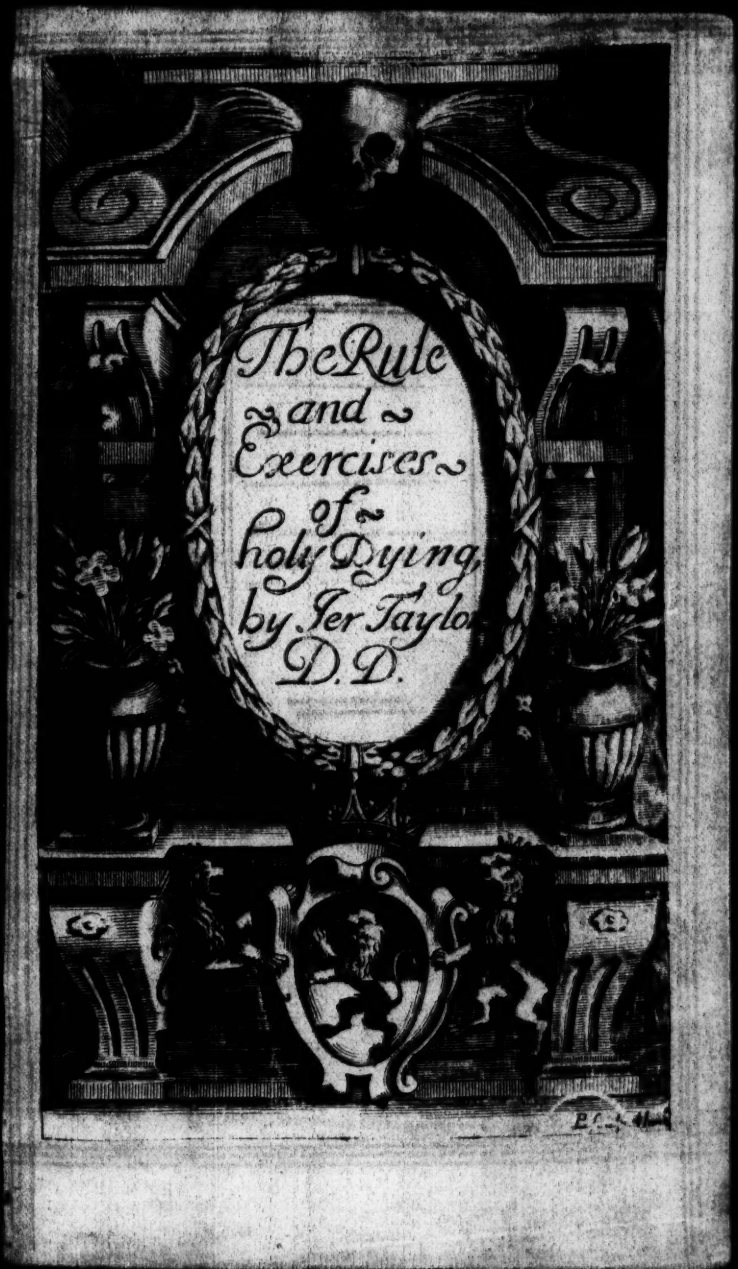
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]

Heb. 5. 4

Nat. 16. 18

Ex: 28.

UMI


The Rule
and
Exercises
of
holy Dying,
by Jer Taylor
D. D.

THE RVLE AND EXERCISES OF HOLY DYING.

In which are described

The MEANS and INSTRUMENTS of preparing our selves, and others respectively, for a blessed Death: and the remedies against the evils and temptations proper to the state of Sickness.

Together with

Prayers and Acts of Vertue to be used by sick and dying persons, or by others standing in their Attendance.

To which are added.

Rules for the visitation of the Sick, and offices proper for that Ministery.

Τὸ μὲ τελευτῆσαι, πάντων ἡ πεπρωμένη καλέκεινε· Τὸ δὲ καλῶς ἀποθανεῖν, ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμε. *Isoc. ad Demonic.*

LONDON,
Printed for *R. R.* and are to be sold by *Edward Martin* Bookseller in *Norwich.* 1651.

UMI

If any mā speak, let him speak as the Oracles of God.

I have bin sometimes the larger as to ye former pt of this Text but it tended chiefly to ye Information of ye people, who have pretended to be very Knowing as to yt particular, wch hath made many of ym so zealous in ye way; but I hope it evidently appears to all Sober minded Xtians, That their Zeal was not according to knowledg as ye great Apostle speaketh. Rō. 10. 2.

Rō. 10. 2

But now Being to speak to men of Knowledg yt, hav of ye Oracles of God art, is here to be delivered is yt to those whose Zeal has not bin fired & pass but Inflamed with charitie, Informed & knowledg & confirmed wth Constancy. Bern. Sup. Cant. Serm. 23

I shall be very brief as to ye Explicatiō of yt wch follows yt so I may not wholy dismisse ye w̄ without some little application of what hath been spoken.

In this latter pt of ye Text we have (as ye have heard) both ye Matter wch is to be spoken, & the Manner how; but it is fitt, with this Matter & Manner yt, as it did with Thamars twins, The Manner should is first, but ye Matter must first be guarded.

Gen. 38. 28.

2 the yt Speaks, must speak the Oracles of God. The word Λογια among Greek Authors as wt Archbishop Usher, Theocritus Herodotus &c: Sig ye same of the Latins call Oracula, viz the Responses or answers of God, or of the Gods.

Oracula is so called, not as Tostatus thinks bec Ibi oraretur, prayer was their end; but rather Ab Oratione, of ye Diuine Speech wch uttered by audible voyce: as mans Oration, or Speech is delivered Ore with the Mouth.

I shall not here trouble ye w̄ with Victorius Strigelius his Distinctiō of Oracles, for I finde ye very Oracles of God in this text to be variously expounded.

1 Some here by the Oracles of God understand it of God Vt Materia et Objecti; Vt Sermones sint de Deo ac Rebus divinis, non de Negotijs humanis. So Beda.

2 Others understand it of God, Vt Authoris ac Dominantis ipsos Sermones. according to yt of ye psalmist

Ps. 68. 11. Deus dabit Verbū Evangelizantibus virtute multa & thus Prosper in Epist Ad Demetriadem.

3 Others by the Oracles of God Vt Dei Loquentis the Ecclus, & thus I finde it generally taken So yt if any man Speak let him Speak (for yt is to be supplyed, (the Text being Oratio Ellipsica as Dorelius observes upon it) as God himself has formerly spoken

To the
Right Honourable
and
most truly Noble
RICHARD
Lord
VAVGHAN,

Earl of CARBERY, Baron of EMLIN, and MOLINGAR; Knight of the Honourable Order of the BATH.

My Lord,

I Am treating your Lordship as a Roman Gentleman did Saint *Augustine* and his Mother; I shall entertain you in a Charnel house,

and carry your meditations awhile into the chambers of death, where you ſhall finde the rooms dreſſed up with melancholy arts, and fit to converſe with your moſt retired thoughts, which begin with a ſigh and proceed in deep conſideration, and end in a holy reſolution. The ſight that S. *Auguſtine* moſt noted in that houſe of ſorrow was the body of *Cæſar* clothed with all the diſhonours of corruption, that you can ſuppoſe in a ſix moneths burial. But I know that without pointing, your firſt thoughts will remember the change of a greater beauty, which is now dreſſing for the brighteſt immortality; and from her bed of darkneſſe calls to you to dreſs your ſoul for that change which ſhall mingle your bones with that beloved duſt, and carry your ſoul to the ſame Quire, where you may both ſit and ſing

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for ever. My Lord it is your dear Ladies *Anniverſary*, and ſhe deſerved the *biggeſt honour*, and the *longeſt memory*, and the *faireſt monument*, and the moſt *ſolemne mourning*; and in order to it give me leave (My Lord) to cover her Hearſe with theſe following ſheets; this book was intended firſt to miniſter to her piety; and ſhe deſired all good people ſhould partake of the advantages which are here recorded: ſhe knew how to live rarely well, and ſhe deſired to know how to dye; and God taught her by an experiment. But ſince her work is done and God ſupplyed her with proviſions of his own, before I could miniſter to her, and perfect what ſhe deſired, it is neceſſary to preſent to your Lordſhip thoſe bundles of Cypreſſe which were intended to dreſſe her Cloſet, but come now to dreſſe her Hearſe.

(My Lord) both your Lordship and my self have lately seen and felt such sorrows of death, and such sad departure of Dearest friends, that it is more then high time we should think our selves neerly concerned in the accidents; Death hath come so neer to you as to fetch a portion from your very heart; and now you cannot choose but digge your own grave and place your coffin in your eye when the Angel hath dressed your scene of sorrow and meditation with so particular and so neer an object; and therefore as it is my duty, I am come to minister to your pious thoughts, and to direct your sorrows that they may turn into vertues and advantages.

And since I know your Lordship to be so constant and regular in your devotions, and so tender in the matter of justice, so ready

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in the expreſſions of charity and ſo apprehenſive of religion, and that you are a perſon whoſe work of grace is apt, and muſt every day grow towards thoſe degrees, where when you arrive you ſhall triumph over imperfection, and chooſe nothing but what may pleaſe God, I could not by any compendium conduct and aſſiſt your pious purpoſes ſo well as by that which is the great argument and the great inſtrument of holy living, the conſideration and exerciſes of death.

My Lord, it is a great art to dye well, and to be learnt by men in health, by them that can diſcourſe and conſider; by thoſe whoſe underſtanding, and acts of reaſon are not abated with fear or pains, and as the greateſt part of death is paſſed by the preceding years of our life, ſo alſo in thoſe

years are the greateſt preparation to it; and he that prepares not for death, before his laſt ſickneſſe, is like him that begins to ſtudy Philoſophy when he is going to diſpute publikely in the faculty. All that a ſick and dying man can do is but to exerciſe thoſe vertues, which he before acquired, and to perfect that repentance which was begun more early. And of this (My Lord) my Book I think is a good teſtimony, not onely becauſe it repreſents the vanity of a late and ſick-bed repentance, but becauſe it contains in it ſo many precepts and meditations, ſo many propoſitions and various duties, ſuch forms of exerciſe, and the degrees and difficulties of ſo many graces which are neceſſary preparatives to a holy death, that the very learning the duties require ſtudy and ſkill, time and underſtanding in

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the wayes of godlineſſe; and it were very vain, to ſay ſo much is neceſſary, and not to ſuppoſe more time to learn them, more ſkill to practiſe them, more opportunities to deſire them, more abilities both of body and mind then can be ſuppoſed in a ſick, amazed, timerous, and weak perſon; whoſe naturall acts are diſabled, whoſe ſenſes are weak, whoſe diſcerning faculties are leſſened, whoſe principles are made intricate and intangled, upon whoſe eye ſits a cloud, and the heart is broken with ſickneſſe, and the liver pierced thorow with ſorrows and the ſtrokes of death. And therefore (my Lord) it is intended by the neceſſity of affairs, that the precepts of *dying well* be part of the ſtudies of them that live in health, and the dayes of diſcourſe and underſtanding: which in this caſe hath another

degree of neceſſity ſuperadded; becauſe in other notices, an imperfect ſtudy may be ſupplied by a frequent exerciſe, and a renewed experience: Here, if we practiſe imperfectly once, we ſhall never recover the errour: for we die but once; and therefore it will be neceſſary that our ſkill be more exact, ſince it is not to be mended by triall, but the actions muſt be for ever left imperfect, unleſſe the habit be contracted with ſtudy and contemplation before hand.

And indeed I were vain, if I ſhould intend this book to be read and ſtudied by dying perſons: and they were vainer that ſhould need to be inſtructed in thoſe graces which they are then to exerciſe and to finiſh. For a ſick bed is only a ſchool of ſevere exerciſe, in which the ſpirit of a man is tried, and his graces are rehearſed: and

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the aſſiſtances which I have in the following pages given to thoſe vertues which are proper to the ſtate of ſickneſſe, are ſuch as ſuppoſe a man in the ſtate of grace; or they confirm a good man, or they ſupport the weak, or adde degrees, or miniſter comfort, or prevent an evil, or cure the little miſchiefs which are incident to tempted perſons in their weakneſſe; this is the ſumme of the preſent deſigne, as it relates to dying perſons. And therefore I have not inſerted any advices proper to old age, but ſuch as are common to it and the ſtate of ſickneſſe; for I ſuppoſe *very old age* to be *a longer ſickneſſe*, it is labour and ſorrow when it goes beyond the common period of nature; but if it be on this ſide that period, and be healthfull, in the ſame degree it is ſo, I reckon it in the accounts of life; and therefore

fore it can have no diſtinct conſideration. But I do not think it is a ſtation of advantage, to begin the change of an evil life in: It is a middle ſtate between *life* and *death-bed*, and therefore although it hath more of hopes, then *this*, and leſſe then *that*, yet as it partakes of either ſtate: ſo it is to be regulated by the advices of that ſtate, and judged by its ſentences.

Onely this: I deſire, that all old perſons would ſadly conſider that their advantages in that ſtate are very few, but their inconveniences are not few: Their bodies are without ſtrength, their prejudices long and mighty, their vices (if they have lived wickedly) are habituall, the occaſions of their vertues not many, the poſſibilities of ſome (in the matter of which they ſtand very guilty) are paſt, and ſhall never return

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again (ſuch are, chaſtity, and many parts of ſelf-deniall;) that they have ſome temptations proper to their age, as peeviſhneſſe, and pride, covetouſneſſe, and talking, wilfulneſſe and unwillingneſſe to * learn, and they think they are protected by age from learning anew, or repenting the old; and do not * leave, but change their vices: And after all this, either the day of their repentance is paſt, as we ſee it true in very many, or it is expiring and towards the Sun-ſet, as it is in all; and therefore although in theſe, to recover is very poſſible, yet we may alſo remember that in the matter of vertue and repentance, *poſſibility* is a great way off from performance; and how few do repent, of whom it is

*Vel quia nil rectum niſi quod placuit ſibi ducunt,
Vel quia turpe putant parere minoribus, & quæ
Imberbes didicere, ſenes perdenda fateri.

*Tenellis adhuc infantiæ ſuæ perſuaſionibus in ſenectute pueraſcunt Mamertus.

is onely *possible* that they may; and that many things more are required to reduce their possibility to act: a great grace, an assiduous ministery, an effective calling, mighty assistances, excellent counsell, great industry, a watchfull diligence, a well disposed mind, passionate desires, deep apprehensions of danger, quick perceptions of duty, and time, and Gods good blessing, and effectuall impression and seconding all this, that *to will, and to do*, may by him be wrought to great purposes, and with great speed.

And therefore it will not be amisse, but it is hugely necessary, that these persons who have lost their time and their blessed opportunities should have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be advised

viſed prudently, and ſtudy the intereſt of their ſouls carefully, with diligence, and with fear; and their old age which in effect is nothing, but a continuall death-bed, dreſſed with ſome more order and advantages, may be a ſtate of hope, and labour, and acceptance, through the infinite mercies of God in Jeſus Chriſt.

But concerning ſinners, really under the arreſt of death, God hath made no death-bed covenant, the Scripture hath recorded no promiſes, given no inſtructions; and therefore I had none to give, but onely the ſame which are to be given to all men that are alive, becauſe they are ſo, and becauſe it is uncertain when they ſhall be otherwiſe; But then this advice I alſo am to inſert. That they are the ſmalleſt number of Chriſtian men, who can be divided by the characters of *a certain holineſſe,*

holineſſe, or *an open villany*: and between theſe, there are many degrees of latitude, and moſt are of a middle ſort; concerning which we are tied to make the judgements of charity, and poſſibly God may do ſo too; But however, all they are ſuch to whom the rules of holy dying are uſefull and applicable, and therefore no ſeparation is to be made in this world; but where the caſe *is not evident*, men are to be permitted to the unerring judgement of God, where *it is evident*, we can *rejoyce* or *mourn* for them that die.

In the Church of Rome they reckon otherwiſe concerning ſick and dying Chriſtians then I have done. For they make profeſſion, that from death to life, from ſin to grace, a man may very certainly be changed, though the operation begin not before his laſt hour:

hour, and *half this*, they do upon his death bed: and the other half when he is in his grave: and they take away the *eternal puniſhment* in an inſtant, by a ſchool diſtinction or the hand of the Prieſt; and *the temporal puniſhment* ſhall ſtick longer, even then when the man is no more *meaſured with time*, having nothing to do with any thing *of, or under the ſun*; but that they pretend to take away too, when the man is dead; and, God knowes, the poor man for all this, payes them both in hell. The diſtinction of *temporal* and *eternal* is a juſt meaſure of pains, when it referres to *this life* and *another*; but to dream of a puniſhment *temporal* when all his *time is done*, and to think of repentance when the time of grace is paſt, are great errours; the one in Philoſophy, and both in Divinity, and are a huge folly in their pretence, and in-

infinite danger if they are believed; being a certain deſtruction of the neceſſity of holy living, when men dare truſt them, and live at the rate of ſuch doctrines. The ſecret of theſe is ſoon diſcovered: for by ſuch means though *a holy life be not* neceſſary, yet *a prieſt is*; as if God did not appoint the Prieſt to miniſter to holy living, but to excuſe it; ſo making *the holy calling* not onely to live upon the ſins of the people, but upon their ruine; and the advantages of their function to ſpring from their eternal dangers. It is an evil craft to ſerve a temporal end upon the death of ſouls; that, is an intereſt not to handled but with nobleneſſe and ingenuity, fear and caution, diligence and prudence, with great skill, and great honeſty, with reverence and trembling, and ſeverity: a ſoul is worth all that,

and

and the need we have requires all that; and therefore thoſe doctrines that go leſſe then all this, are not friendly, becauſe they are not ſafe.

I know no other great difference in the viſitation and treating of ſick perſons, then what depends upon the article of late repentance; for all Churches agree in the ſame eſſential propoſitions, and aſſiſt the ſick by the ſame internal miniſteries; as for *external*, I mean *unction*, uſed in the Church of Rome, ſince it is uſed when the man is above half dead, when he can exerciſe no act of underſtanding, it muſt needs be nothing; for no rational man can think that any ceremonie can make a ſpiritual change without a ſpiritual act of him that is to be changed; nor work by way of nature, or by charme; but morally and after the manner of reaſonable

ſonable creatures; and therefore I do not think that miniſtery at all fit to be reckoned among the advantages of ſick perſons. The Fathers of the Councel of Trent firſt diſputed and after their manner at laſt agreed, that *extream unction was inſtituted by Chriſt.* But afterwards, being admoniſhed by one of their Theologues, that the Apoſtles miniſtred unction to infirm people before they were Prieſts (the Prieſtly order according to their doctrine being collated in the inſtitution of the laſt Supper) for fear that it ſhould be thought that this unction might be adminiſtred by him that was no Prieſt, they blotted out the word [inſtituted] and put in its ſtead [inſinuated] this Sacrament; and that it was *publiſhed by* Saint *James.* So it is in their *Doctrine:*

Concil. Trid. hiſt lib 4.

ctrine: and yet in their anathematiſmes, they curſe all them that ſhall deny it to have been [inſtituted] *by Chriſt*. I ſhall lay no more prejudice againſt it, or the weak arts of them that maintain it, but adde this onely, that there being but two places of Scripture pretended for this ceremonie, ſome chief men of their own ſide have proclaimed thoſe two invalid as to the inſtitution of it; for *Suarez* ſayes that the unction uſed by the Apoſtles in S. Mark 6. 13. is not the ſame with what is uſed in the Church of Rome; and that it cannot be plainly gathered from the Epiſtle of Saint *James*. *Cajetan* affirms, and that it did belong to the miraculous gift of healing, not to a Sacrament. The ſick mans exerciſe of grace formerly acquired, his perfecting repentance begun in the dayes of health, the prayers and coun-

ſels

ſels of the Holy man that miniſters, the giving the Holy Sacrament, the Miniſtery and aſſiſtance of Angels, and the mercies of God, the peace of conſcience and the peace of the Church are all the aſſiſtances and preparatives that can help to dreſſe his lamp. But if a man ſhall go to buy oil, when the Bridegroom comes, if his lamp be not firſt furniſh'd, and then trimmed, *that* in his life, *this* upon his death-bed, his ſtation ſhall be without doors, his portion with unbelievers, and the unction of the dying man ſhall no more ſtrengthen his ſoul, then it cures his body, and the prayers for him after his death ſhall be of the ſame force as if they ſhould pray that he ſhould return to life again the next day, and live as long as *Lazarus* in his return. But I conſider, that it is not well, that men ſhould pretend any thing will

will do a man good when he dies, and yet the ſame miniſteries and ten times more aſſiſtances are found for fourty or fifty years together to be ineffectual; can extreme unction at laſt cure what the Holy Sacrament of the Euchariſt all his life time could not do? Can prayers for a dead man do him more good then when he was alive? If *all his dayes* the man belonged to death and the dominion of ſin, and from thence could not be recovered by Sermons, and counſels, and perpetual precepts, and frequent Sacraments, by confeſſions and abſolutions, by prayers and advocations, by external miniſteries and internal acts, it is but too certain that his lamp cannot then be furniſhed; his extreme unction is onely then of uſe when it is made by the oil that burned in his lamp in all the dayes of his expecta-

tion and waiting for the coming of the Bridegroom.

Neither can any ſupply be made in this caſe by their practiſe of praying for the dead: though they pretend for this the faireſt precedents of the Church and of the whole world. The Heathens they ſay did it; and the Jews did it, and the Chriſtians did it; ſome were *baptized for the dead* in the dayes of the Apoſtles; and very many were *communicated for the dead** for many ages after: Tis true they were ſo, and did ſo: the Heathens prayed *for an eaſie * grave and a perpetual ſpring, that Saffron would riſe* from their beds of graſſe. The Jews prayed that the ſouls of their dead might be in the garden of Eden, that they might have their part in Paradiſe, and in the world to

Tertul de Monog.
S. Cyprian l. 1. ep. 9.
Sa. Athan q. 33.
S. Cyril. myſt. cat. 5.
Epiphan. Hæreſ. 75.
Aug. de hæreſ. c. 33.
Concil. Carth. 3. c. 29

* Dii majorum umbris tenuem & ſine pondere terram
Spirantesq; crocos & in urna perpetuum ver.
Perſ. Sat. 7.

to come, and that they might hear the peace of the fathers of their generations ſleeping in Hebron: and the Chriſtians prayed for *a joyful reſurrection*, for *mercy at the day of judgement*, for *the haſtning of the coming of Chriſt*, & *the kingdom of God*; and they named all ſorts of perſons in their prayers, all I mean but wicked perſons, all but them that liv'd evil lives; they named Apoſtles, Saints, and Martyrs; and all this is ſo nothing to their purpoſe, or ſo much againſt it, that the prayers for the dead uſed in the Church of Rome are moſt plainly condemned, becauſe they are againſt the doctrine and practiſes of all the world; in other forms to other purpoſes, relying upon diſtinct doctrines, until new opinions began to ariſe about S. *Auguſtines* time, and changed the face of the propoſition. *Concerning prayer for*

the dead the Church hath received no commandment from the Lord; and therefore concerning it we can have no rules, nor proportions, but from thoſe imperfect revelations of the ſtate of departed ſouls, and the meaſures of charity, which can relate onely to the imperfection of their preſent condition, and the terrors of the day of judgement: but to think that any ſuppletory to an evil life can be taken from ſuch devotions after the ſinners are dead, may incourage a bold man to ſin, but cannot relieve him when he hath.

But of all things in the world me thinks men ſhould be moſt careful not to abuſe dying people; not onely becauſe their condition is pitiable, but becauſe they ſhall ſoon be diſcovered, and in the ſecret regions of ſouls, there ſhall be an evil report concerning

cerning thoſe men who have deceived them; and if we believe we ſhall go to that place where ſuch reports are made, we may fear the ſhame and the amazement of being accounted impoſtors in the preſence of Angels, and all the wiſe holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality, *that*, we cannot help; but to deceive or to deſtroy ſo great an intereſt as is that of a ſoul, or to leſſen its advantages by giving it trifling and falſe confidences, is injurious and intolerable. And therefore, it were very well, if all the Churches of the world would be extremely curious concerning their offices and miniſteries of *the viſitation of the ſick*; that their Miniſters they ſend be holy, and prudent; that their inſtructions be ſevere and ſafe; that

their ſentences be merciful and reaſonable; that their offices be ſufficient and devout; that their attendances be frequent and long; that their deputations be ſpecial, and peculiar; that the doctrines upon which they ground their offices be true, material and holy; that their ceremonies be few; and their advices wary; that their ſeparation be full of caution; their judgements not remiſſe; their remiſſions not looſe and diſſolute; and that all the whole miniſtration be made by perſons of experience and charity; for it is a ſad thing to ſee our dead go forth of our hands; they live incuriouſly and dye without regard, and the laſt ſcene of their life, which ſhould be dreſſed with all ſpiritual advantages, is abuſed by flattery and eaſie propoſitions, and let go with careleſneſſe and folly.

My Lord, I have endeavoured to cure ſome part of the evil as well as I could; being willing to relieve the needs of indigent people in ſuch wayes as I can, and therefore have deſcribed the duties which every ſick man may do alone, and ſuch in which he can be aſſiſted by the Miniſter; and am the more confident that theſe my endeavours will be the better entertained, becauſe they are the firſt intire body of directions for ſick and dying people that I remember to have been publiſhed in the Church of England: In the Church of Rome there have been many, but they are dreſſed with ſuch Doctrines which are ſometimes uſeleſſe, ſometimes hurtfull, and their whole deſigne of aſſiſtance which they commonly yeeld, is at the beſt imperfect, and the repreſentment is too careleſſe and looſe for ſo ſevere an imployment:

imployment: So that in this affair I was almoſt forced to walk alone, onely that I drew the rules and advices from the fountains of Scripture, and the pureſt channels of the Primitive Church, and was helped by ſome experience in the cure of ſouls. I ſhall meaſure the ſucceſſe of my labours, not by popular noiſes or the ſentences of curious perſons, but by the advantage which good people may receive; my work here is not to pleaſe the ſpeculative part of men, but to miniſter to practiſe, to preach to the weary, to comfort the ſick, to aſſiſt the penitent, to reprove the confident, to ſtrengthen weak hands and feeble knees, having ſcarce any other poſſibilities left me of doing alms, or exerciſing that charity by which we ſhall be judged at Doomſday. It is enough for me to be an underbuilder in the

the Houſe of God, and I glory in the imployment; I labour in the foundations, and therefore the work needs no Apology for being plain, ſo it be ſtrong and well laid. But (My Lord) as mean as it is, I muſt give God thanks for the deſires and the ſtrength, and next to him, to you for that opportunity and little portion of leiſure which I had to do it in; for I muſt acknowledge it publikely (and beſides my prayers, it is all the recompence I can make you) my being quiet I owe to your Intereſt, much of my ſupport to your bounty, and many other collaterall comforts I derive from your favour and nobleneſſe. (My Lord) becauſe I much honour you, and becauſe I would do honour to my ſelf, I have written your Name in the entrance of my Book, I am ſure you will entertain

Otia das nobis ſed qualia ſerat olim Mecœnas Flacco Virgilioque meo.

entertain it becauſe the deſigne related to your Dear Lady, and becauſe it may miniſter to your ſpirit in the day of viſitation when God ſhall call for you to receive your reward for your charity and your noble piety, by which you have not onely endeared very many perſons, but in great degrees have obliged me to be

My Nobleſt Lord

Your Lordſhips moſt thankfull and moſt humble

ſervant

TAYLOR.

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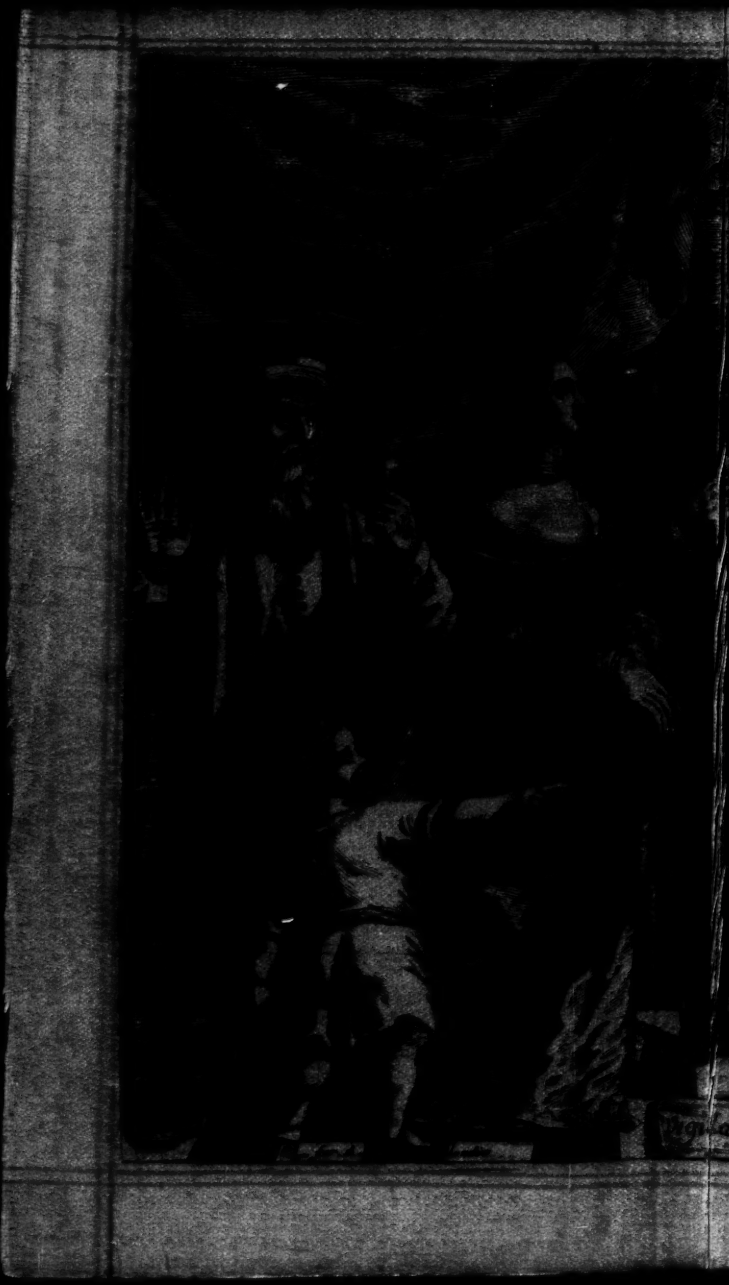
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CHAP.



UMI



UMI

CHAP. I.

A general preparation towards a holy and blessed Death: by way of consideration.

SECT. I.

Consideration of the vanity, and shortnesse of Mans life.

Man is a Bubble (said the Greek Proverb); which *Lucian* represents with advantages and its proper circumstances, to this purpose; saying, that all the world is a storm, and Men rise up in their several generations like bubbles descending *à Jove pluvio*, from God, and the dew of Heaven, from a tear and drop of Man, from Nature and Providence: and some of these instantly sink into the deluge of their first parent, and are hidden in a sheet of Water, having had no other businesse in the world, but to be born that they might be able to die: others float up and down two or three turns, and suddenly disappear and give their place to others: and they

Φυσᾶ· λυξ ὁ ἄνθρωπος.

that live longeſt upon the face of the waters are in perpetual motion, reſtleſſe and uneaſy, and being cruſhed with the great drop of a cloud ſink into flatneſs and a froth; the change not being great, it being hardly poſſible it ſhould be more a nothing then it was before. So is every man: He is born in vanity and ſin; he comes into the world like morning Muſhromes, ſoon thruſting up their heads into the air and converſing with their kinred of the ſame production, and as ſoon they turn into duſt and forgetfulneſſe; ſome of them without any other intereſt in the affairs of the world, but that they made their parents a little glad, and very ſorrowful: others ride longer in the ſtorm; it may be until ſeven yeers of Vanity be expired, and then peradventure the Sun ſhines hot upon their heads and they fall into the ſhades below, into the cover of death, and darkneſſe of the grave to hide them. But if the bubble ſtands the ſhock of a bigger drop, and outlives the chances of a childe, of a careleſſe Nurſe, of drowning in a pail of water, of being overlaid by a ſleepy ſervant, or ſuch little accidents, then the young man dances like a bubble, empty and gay, and ſhines like a Doves neck or the image of a rainbow, which hath no ſubſtance, and whoſe very imagery and colours are phantaſtical; and ſo he dances out the gayety of his youth, and is all the while in a ſtorm, and endures, onely becauſe he is not knocked on the head by a drop of bigger rain, or cruſhed by the preſſure of a load of indigeſted meat, or quenched by the diſorder of an ill placed humor: and to preſerve a man alive in the midſt of ſo many chances, and hoſtili-

hoſtilities, is as great a miracle as to create him; to preſerve him from ruſhing into nothing and at firſt to draw him up from nothing were equally the iſſues of an Almighty power. And therefore the wiſe men of the world have contended who ſhall beſt fit mans condition with words ſignifying his vanity and ſhort abode. *Homer* cals a man *a leaf*, the ſmalleſt, the weakeſt piece of a ſhort liv'd, unſteady plant. *Pindar* calls him *the dream of a ſhadow*: Another, *the dream of the ſhadow of ſmoak*. But S. *James* ſpake by a more excellent Spirit, ſaying, *Our life is but a vapor*] *viz.* drawn from the earth by a cœleſtial influence; made of ſmoak, or the lighter parts of water, toſſed with every winde, moved by the motion of a ſuperiour body, without vertue in it ſelf, lifted up on high, or left below, according as it pleaſes the Sun its Foſter-father. But it is lighter yet. It is but *appearing*. A phantaſtic vapor, an apparition, nothing real; it is not ſo much as a miſt, not the matter of a ſhower, nor ſubſtantial enough to make a cloud; but it is like *Caſſiopeia's* chair, or *Pelops* ſhoulder, or the circles of Heaven, φαινόμενα, for which you cannot have a word that can ſignify a veryer nothing. And yet the expreſſion is one degree more made diminutive: *A vapor*, and *phantaſtical*, or *a meer appearance*, and this but *for a little while* neither: the very dream, the phantaſm diſappears in a ſmall time, *like the ſhadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*: A man is ſo vain, ſo unfixed, ſo periſhing a creature, that he cannot long laſt in the ſcene of fancy: a man goes off and is forgotten like the dream of a diſtracted perſon. The ſumme of all is

4 James 14. ἀτμὶς. φαινομένη. ἐπὶ ὀλίγον.

τὸ κεφάλαιον τῶν λόγων, ἄνθρωπός ἐστι, ὃ οὐκ ἔστι μεῖζον ἄλλο θαῦμα οὐδὲν ὑψους, καὶ πάλιν ταπεινότητα ζῶον οὐδὲν ἐλεεινότερον.

this: *That thou art a man*, then whom there is not in the world any greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death.

And because this consideration is of great usefulnesse and great necessity to many purposes of wisdom and the Spirit; all the succession of time, all the changes in nature, all the varieties of light and darknesse, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature does preach our funeral sermon, and calls us to look, and see, how the old Sexton *Time* throws up the earth, and digs a Grave where we must lay our sins, or our sorrows, and sowe our bodies till they rise again in a fair, or in an intolerable eternity. Every revolution which the sun makes about the world, divides between life and death; and death possesses both those portions by the next morrow; and we are dead to all those moneths which we have already lived, and we shall never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the sun: Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world; and if our Mothers, or our Nurses die, or a wilde boar destroy our vineyards, or our King be sick, we regard it not, but, during that state, are as disinteresst, as if our eyes were closed

Nihil sibi quisquam de futuro debet promittere. Id quoq; quod tenetur per manus exit, & ipsam quam premimus horam, casus incidit. Volvitur tempus rata quidem lege, sed per obscurum

Senec.

cloſed with the clay that weeps in the bowels of the earth. At the end of ſeven years, our teeth fall and dye before us, repreſenting a formal prologue to the Tragedie; and ſtill every ſeven year it is oddes but we ſhall finiſh the laſt ſcene: and when Nature, or Chance, or Vice takes our body in pieces, weakening ſome parts, and looſing others, *we taſte the grave* and the ſolennities of our own Funerals, firſt in thoſe parts that miniſtred to Vice, and next in them that ſerved for Ornament; and in a ſhort time even they that ſerved for neceſſity become uſeleſſe, and intangled like the wheels of a broken clock. *Baldneſſe* is but a dreſſing to our funerals, the proper ornament of mourning, and of a perſon entred very far into the regions and poſſeſſion of Death: And we have many more of the ſame ſignification: Gray hairs, rotten teeth, dim eyes, trembling joynts, ſhort breath, ſtiffe limbs, wrinkled ſkin, ſhort memory, decayed appetite. Every dayes neceſſity calls for a reparation of that portion which death fed on all night when we lay in his lap, and ſlept in his outer chambers: The very ſpirits of a man prey upon the daily portion of bread and fleſh, and every meal is a reſcue from one death, and layes up for another; and while we think a thought, we die; and the clock ſtrikes, and reckons on our portion of Eternity; we form our words with the breath of our noſtrils, we have the leſſe to live upon, for every word we ſpeak.

Ut mortem citius venire credas, Scito jam capitis periſſe partem.

Thus Nature calls us to meditate of death by thoſe things which are the inſtruments of acting it; and God by all the variety of his

Providence, makes us see death every where, in all variety of circumstances, and dressed up for all the fancies, and the expectation of every single person. Nature hath given us one harvest every year, but death hath two: and the Spring and the Autumn send throngs of Men and Women to charnel houses; and all the Summer long men are recovering from their evils of the Spring, till the dog dayes come, and then the Syrian star makes the summer deadly; And the fruits of Autumn are laid up for all the years provision, and the man that gathers them eats and surfets, and dies and needs them not, and himself is laid up for Eternity; and he that escapes till winter, only stayes for another opportunity, which the distempers of that quarter minister to him with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides disorders for us: and the Winters cold turns them into sharp diseases, and the Spring brings flowers to strew our herse, and the Summer gives green turfe and brambles to binde upon our graves. Calentures, and Surfet, Cold, and Agues, are the four quarters of the year, and all minister to Death; and you can go no whither, but you tread upon a dead mans bones.

The wilde fellow in *Petronius* that escaped upon a broken table from the furies of a shipwrack, as he was sunning himself upon the rocky shore espied a man rolled upon his floating bed of waves, ballasted w^th^ sand in the folds of his garment, and carried by his civil enemy the sea towards the shore to finde a grave; and it cast him into some sad thoughts: that peradventure

venture this mans wife in some part of the Continent, safe and warme looks next moneth for the good mans return; or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss which still is warm upon the good old mans cheek ever since he took a kinde farewel; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his Fathers arms. These are the thoughts of mortals, this is the end and sum of all their designes: a dark night, and an ill Guide, a boysterous sea, and a broken Cable, a hard rock, and a rough winde dash'd in pieces the fortune of a whole family, and they that shall weep loudest for the accident, are not yet entred into the storm, and yet have suffered shipwrack. Then looking upon the carkasse, he knew it, and found it to be the Master of the ship, who the day before cast up the accounts of his patrimony and his trade, and named the day, when he thought to be at home: see how the man swims who was so angry two dayes since; his passions are becalm'd with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of death, which whither they be good or evil, the men that are alive, seldom trouble themselves concerning the interest of the dead.

Navigatione longas & pererratis littoribus alienis, feros in patriam reditus proponimus militiam, & castrensium laborum tarda manu pretia, procurationes, officiorumq; per officia processus, cum interim ad latus mors est: quæ quoniam nunquam cogitatur nisi aliena, subinde nobis ingerantur mortalitatis exempla, non diutius quam miramur hæsura. Senec.

But seas alone do not break our vessel in pieces: Every where we may be shipwracked. A valiant General when he is to reap the harvest

vest of his crowns and triumphs, fights unprosperously, or falls into a Feaver with joy and wine, and changes his Lawrel into Cypresse, his triumphal chariot to an Hearse; dying the night before he was appointed to perish in the drunkennesse of his festival joyes. It was a sad arrest of the loosenesses and wilder feasts of the French Court, when their King [*Henry* 2.] was killed really by the sportive image of a fight. And many brides have died under the hands of Paranymphs and Maidens dressing them for uneasy joy, the new and undiscerned chains of Marriage: according to the saying of *Bensirah* the wise Jew, '*The Bride went into* '*her chamber, and knew not what should befall her* '*there*. Some have been paying their vows, and giving thanks for a prosperous return to their own house, and the roof hath descended upon their heads, and turned their loud religion into the deeper silence of a grave: And how many teeming Mothers have rejoyced over their swelling wombs, and pleased themselves in becoming the chanels of blessing to a familie; and the Midwife hath quickly bound their heads and feet, and carried them forth to burial? Or else the birth day of an Heir hath seen the Coffin of the Father brought into the house, and the divided Mother hath been forced to travel twice, with a painful birth, and a sadder death.

Quia lex eadem manet omnes
Gemitum dare sorte sub una,
Cognataq; funera nobis
Aliena in morte dolere.
Prud. hymn. exequiis defunctor.

There is no state, no accident no circumstance of our life, but it hath been sowred by some sad instance of a dying friend: a friendly meeting often ends in some sad mischance, and makes

makes an eternal parting: and when the Poet *Eſchylus* was ſitting under the walls of his houſe, an eagle hovering over his bald head, miſtook it for a ſtone, and let fall his oyſter, hoping there to break the ſhell, but pierced the poor mans ſkull.

Death meets us every where, and is procured by every inſtrument, and in all chances, and enters in at many doors: by violence, and ſecret influence, by the aſpect of a ſtar, and the ſtink of a miſt, by the emiſſions of a cloud, and the meeting of a vapor, by the fall of a chariot, and the ſtumbling at a ſtone, by a full meal, or an empty ſtomach, by watching at the wine, or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by ſleepleſſe nights, or ſleeping dayes, by water frozen into the hardneſſe, and ſharpneſſe of a dagger, or water thawd into the floods of a river; by a hair, or a raiſin, by violent motion, or ſitting ſtill, by ſeverity, or diſſolution, by Gods mercy, or Gods anger, by every thing in providence, and every thing in manners, by every thing in nature and every thing in chance. *Eripitur perſona, manet res*, we take pains to heap up things uſeful to our life, and get our death in the purchaſe; and the perſon is ſnatched away, and the goods remain: and all this is the law and conſtitution of nature, it is a puniſhment to our ſins, the unalterable event of providence, and the decree of heaven. The chains that confine us to this condition are ſtrong as deſtiny and immutable as the eternal laws of God.

Aut ubi mors non eſt ſi jugulatis aquæ? Martial.

—Currit mortalibus ævum
Nec naſci bis poſſe datur, fugit hora, ratitq;
Tartareus terrens, ac ſecum ferre ſub umbras
Si qua animo placuere negat—
Sil. Ital. l. 15.

I have conversed with some men who rejoyced in the death or calamity upon others, and accounted it as a judgement upon them, for being on the other side, and against them in the contention; but within the revolution of a few moneths the same man met with a more uneasy and unhandsom death: which when I saw, I wept, and was afraid: for I knew that it must be so with all men, * for we also shall die and end our quarrels and contentions by passing to a final sentence.

* Τλῆθι φίλος· καὶ ἐγὼ τότε δείσομαι, ὅππολὶ καὶδὴ
Ζεὺς ἐθέλῃ τελέσαι. *Il.* χ.

SECT. II.

The Consideration reduced to practice.

IT will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in Circumstances, for so we shall be more apt to practice those Rules, the doctrine of which is consequent to this consideration. * It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spritefulnesse of youth, and the fair cheeks and full eyes of childehood, from the vigorousnesse, and strong flexure of the joynts of five and twenty, to the hollownesse and dead paleneſse, to the loathsomnesse and horrour of a three dayes burial, and we shall perceive the distance to be very great, and very strange. But so have I seen a Rose

Roſe newly ſpringing from the clefts of its hood, and at firſt it was fair as the Morning, and full with the dew of Heaven, as a Lambs fleece; but when a ruder breath had forced open its virgin modeſty, and diſmantled its too youthful and unripe retirements, it began to put on darkneſſe, and to decline to ſoftneſſe, and the ſymptomes of a ſickly age; it bowed the head, and broke its ſtalk, and at night having loſt ſome of its leaves, and all its beauty, it fell into the portion of weeds and outworn faces: The ſame is the portion of every man, and every woman; the heritage of worms and ſerpents, rottenneſſe and cold diſhonour, and our beauty ſo changed that our acquaintance quickly knew us not, and that change mingled with ſo much horrour, or elſe meets ſo with our fears and weak diſcourſings, that they who ſix hours ago tended upon us, either with charitable or ambitious ſervices cannot without ſome regret ſtay in the room alone where the body lies ſtripped of its life and Honour. I have read of a fair young German Gentleman, who living, often refuſed to be pictured, but put off the importunity of his friends deſire, by giving way that after a few dayes burial they might ſend a painter to his vault, and if they ſaw cauſe for it, draw the image of *his death unto the life*. They did ſo, and found his face half eaten, and his midriffe and back bone full of ſerpents, and ſo he ſtands pictured among his armed Anceſtours. So does the faireſt beauty change, and it will be as bad with you and me; and

Anceps forma bonum mortalibus.
Exigui donum breve temporis
Ut fulgor teneris qui radiat genis
Momento rapitur, nulla laq; non dies
Forma oſt ſpolium corporis abſtulit.
Senec.

then, what servants shall we have to wait upon us in the grave, what friends to visit us, what officious people to cleanse away the moist and unwholsom cloud reflected upon our faces from the sides of the weeping vaults, which are the longest weepers for our funeral.

This discourse will be useful, if we consider and practise by the following Rules and Considerations respectivly.

1. All the Rich, and all the Covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all that shall be left will be this, that the Neighbours shall say he died a rich man: and yet his wealth will not profit him in the grave, but hugely swell the sad accounts of Doomsday; And he that kills the Lords people with unjust or ambitious wars for an unrewarding interest, shall have this character, that he threw away all the dayes of his life, that one year might be reckoned with his Name, and computed by his reign, or consulship; and many men by great labors and affronts, many indignities and crimes labour onely for a pompous Epitaph, and a loud title upon their Marble; whilest those into whose possessions their heirs, or kinred are entred, are forgotten, and lye unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave. * A man may read a sermon, the best and most passionate that ever men preached, if he shall but en-

Rape, congere, auser, posside, relinquendum est. Martial

Annos omnes prodegit ut ex eo annus unus numeretur, & per mille indignitates laboravit in titulum sepulchri Senec.

Jam eorum præbendas alii possident, & nescio utrum de iis cogitant. Gerson.

—Me veterum frequens
Memphis Pyramidum docet
Me pressæ tumulo lachryma gloriæ

ter into the ſepulchres of Kings. In the ſame Eſcurial where the Spaniſh Princes live in greatneſſe and power, and decree war or peace, they have wiſely placed a cœmeterie where their aſhes and their glories ſhall ſleep till time ſhall be no more: and where our Kings have been crowned, their Anceſtours lay interred, and they muſt walk over their Grandfires head to take his crown. There is an acre ſown with royal ſeed, the copy of the greateſt change, from rich to naked, from cieled roofs to arched coffins, from *living like Gods* to *dye like Men.* There is enough to cool the flames of luſt, to abate the heights of pride, to appeaſe the itch of covetous deſires, to ſully and daſh out the diſſembling colours of a luſtful, artificial, and imaginary beauty. There the warlike and the peaceful, the fortunate and the miſerable, the beloved and the deſpiſed Princes mingle their duſt, and pay down their ſymbol of Mortality, and tell all the world, that when we die, our aſhes ſhall be equal to Kings, and our accounts eaſier, and our pains or our crowns ſhall be leſſe. * To my apprehenſion it is a ſad record which is left by *Athenæus* concerning *Ninus* the great Aſſyrian Monarch, whoſe life and death is ſummed up in theſe words: 'Ninus the Aſſyrian had an Ocean of gold, 'and other riches more then the ſand in the 'Caſpian ſea: he never ſaw the ſtars, and per-'haps he never deſired it; he never ſtirred up 'the holy fire among the *Magi*, nor touched 'his God with the ſacred rod according to the 'Laws; he never offered ſacrifice, nor wor-'ſhipped the Deity, nor adminiſtred juſtice, nor ſpake

Me projecta jacentium, paſsim
Per populos Buſta Quiritium
Et vilis Zephyro jocus, jactati cineres & procerum rogi
Lyric. Caſ I 2. od. 27.

ſpake to his people, nor numbred them; but he was moſt valiant to eat and drink, and having mingled his wines he threw the reſt upon the ſtones: This man is dead; Behold his Sepulchre, and now hear where *Ninus* is. Some times I was *Ninus*, and drew the breath of a living man, but now am nothing but clay. I have nothing, but what I did eat, and what I ſerved to my ſelf in luſt [that was and is all my portion;] the wealth with which I was [eſteemed] bleſſed, my enemies meeting together ſhall bear away, as the mad *Thyades* carry a raw Goat. I am gone to Hell, and when I went thither, I neither carried Gold, nor Horſe, nor ſilver Chariot. I that wore a Miter, am now a little heap of duſt.* I know notany thing that can better repreſent the evil condition of a wicked man, or a changing greatneſſe. From the greateſt ſecular dignity to duſt, and aſhes, his nature bears him; and from thence to Hell his ſins carry him, and there he ſhall be for ever under the dominion of chains and devils, wrath, and an intollerable calamity. This is the reward of an unſanctified condition, and a greatneſſe ill gotten, or ill adminiſtred.

Ἀθανασία δ' ἐκ δόξης δ' ἀδ' εἰς συναγάγης
τὰ Ταγλάλω τάλαντ' ἐκεῖνα λεχόμενα,
Ἀλλ' ἄπνοια, καὶ ταῦτα καταλείψεις τινί.
Menand.

τὸ σήμερον μέλει μοι, τὸ δ' ἄδηλον τί ἐστὶ;

2. Let no man extend *his thoughts*, or let *his hopes* wander towards future and far diſtant events and accidental contingencies. This day is mine and yours, but *ye know not what ſhall be on the morrow*: and every morning creeps out of a dark cloud, leaving behinde it an ignorance and ſilence deep as midnight and undiſcerned as are the phantaſms that make a Chry-

Chryſome childe to ſmile: ſo that we cannot diſcern what comes hereafter, unleſſe we had a light from Heaven, brighter then the viſion of an Angel, even the Spirit of Propheſie. Without revelation we cannnot tell whether we ſhal eat to morrow, or whether a Squinzy ſhall choak us: and it is written in the unrevealed folds of Divine Predeſtination, that many who are this day alive, ſhall to morrow be laid upon the cold earth, and the women ſhall weep over their ſhrowd, and dreſſe them for their funeral. *S. James* in his Epiſtle notes the folly of ſome men his contemporaries, who were ſo impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would conſult Aſtrologers and witches, Oracles and Devils what ſhould befall them the next Calends? what ſhould be the event of ſuch a voyage, what God had written in his book concerning the ſucceſſe of battels, the Election of Emperors, the Heir of families, the price of Merchandiſe, the return of the Tyrian fleet, the rate of Sidonian Carpets, and as they were taught by the crafty and lying Dæmons, ſo they would expect the iſſue; and oftentimes by diſpoſing their affairs in order toward ſuch events, really did produce ſome litle accidents according to their expectation; and that made them truſt the Oracles in greater things, and in all. Againſt this, he oppoſes his Counſel, that we ſhould not ſearch after forbidden records, much leſſe by uncertain ſignifications: for whatſoever is diſpoſed to happen by the order of natural cauſes, or civil counſels may be reſcinded by a pe-

Quid ſit futurum cras fuge quærere
Et quem fors dierum
Cunq; dabit, lucro appone.
Horat.

cu-

Nec Babylonios tentaris numeros
Vt melius quicquid erit, pati
Seu plures hyemes, seu tribuit Jupiter ultimam. Horat.
Incertam frustra Mortales funeris horam
quæritis & qua sit mors aditura via.
Pœna minor certam subito perferre ruinam,
Quod timeas gravius sustinuisse diu.
Catul. eleg. 1.29

culiar decree of providence or be prevented by the death of the interested persons; who while their hopes are full, and their causes conjoyned, and the work brought forward, and the sickle put into the harvest, and the first fruits offered, and ready to be eaten, even then if they put forth their hand to an event that stands but at the door, at that door their body may be carried forth to burial, before the expectation shall enter into fruition. When *Richilda* the Widow of *Albert* Earl of Eberberg had feasted the Emperour *Henry III.* and petitioned in behalf of her Nephew *Welpho* for some lands formerly possessed by the Earl her Husband; just as the Emperour held out his hand to signifie his consent, the chamber-floor suddenly fell under them, and *Richilda* falling upon the edge of a bathing vessel, was bruised to death, and stayed not to see her Nephew sleep in those lands which the Emperour was reaching forth to her, and placed at the door of restitution.

Certa amittimus dum incerta petimus; atq; hoc evenit in labore atq; indolor, ut mors obrepat interim. Plaut. Pseud.

3. As our *hopes* must be confined, so must our *designes*; let us not project long designes; crafty plots, and diggings so deep that the intrigues of a designe shall never be unfolded till our Grand children have forgotten our vertues or our vices. The work of our soul is cut short, facile, sweet and plain, and fitted to the small portions of our shorter life: and as we must not trouble our inquiry, so neither must

must we intricate our labour and purposes with what we shall never enjoy. This rule does not forbid us to plant Orchards which shall feed our Nephews with their fruit; for by such provisions they do something towards an imaginary immortality, and do charity to their Relatives: But such projects are reproved which discompose our present duty by long and future designes; such which by casting our labours to events at distance, make us lesse to remember our death standing at the door. It is fit for a Man to work for his dayes wages, or to contrive for the hire of a week, or to lay a train to make provisions for such a time as is within our eye, and in our duty, and within the usual periods of Mans life, for whatsoever is made necessary, is also made prudent; but while we plot, and busy our selves in the toils of an ambitious war, or the levies of a great estate, Night enters in upon us, and tells all the world, how like fools we lived, and how deceived and miserably we dyed. *Seneca* tells of *Senecio Cornelius*, a man crafty in getting, and tenacious in holding a great estate, and one who was as diligent in the care of his body, as of his money, curious of his health, as of his possessions; that he all day long attended upon his sick and dying friend; but when he went away was quickly comforted, supped merrily, went to bed cheerfully, and on a sudden being surprized by a Squinzy, scarce drew his breath until the Morning, but by that time dyed, being snatched from the torrent of his fortune, and the

Quid brevi fortes iaculemur ævo
Multa?
Jam te premet nox, Fabulæque
Manes
Et domus exilis Plutonia.
Horat.

Epist. 101.

the swelling tide of wealth, and a likely hope bigger then the necessities of ten men. This accident was much noted then in Rome, because it happened in so great a fortune, and in the midst of wealthy designes; and presently it made wise men to consider, how imprudent a person he is, who disposes of ten years to come, when he is not Lord of to morrow.

Ille enim ex futuro suspenditur, cui irritum est præsens Senec.

4. Though we must not look so far off, and prey abroad, yet we must be busie neer at hand; we must with all arts of the Spirit seize upon the present, because it passes from us while we speak, and because in it all our certainty does consist. We must take our waters as out of a torrent and sudden shower, which will quickly cease dropping from above, and quickly cease running in our chanels here below; This instant will never return again, and yet it may be this instant will declare, or secure the fortune of a whole eternity. The old Greeks and Romans taught us the prudence of this rule: but Christianity teaches us the Religion of it. They so seized upon the present that they would lose nothing of the dayes pleasure. *Let us eat and drink, for to morrow we shall die*; that was their philosophy; and at their solemn feasts they would talk of death to heighten the present drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish. *Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with Nard; for God bids you to remember death*; so the Epigrammatist speaks the sence of their drunken principles. Something towards this

Ætate fruere, mobili cursu fugit. Senec

Martial. l 2. epig. 59.

this signification is that of *Solomon*, *There is nothing better for a man then that he ſhould eat and drink, and that he ſhould make his ſoul enjoy good in his labour, for that is his portion, for who ſhall bring him to ſee that which ſhall be after him?* But although he concludes all this to be vanity, yet becauſe it was the beſt thing that was then commonly known * that they ſhould ſeize upon the preſent with a temperate uſe of permitted pleaſures, I had reaſon to ſay that Chriſtianity taught us to turn this into religion. For he that by a preſent and a conſtant holineſs ſecures the preſent, and makes it uſeful to his nobleſt purpoſes, he turns his condition into his beſt advantage, by making his unavoidable fate become his neceſſary religion.

Eccles 3. 12. & chap. 2. 24.

* Amici dum vivimus, vivamus. τῶν λέγει τὸ γλύμμα ἡ ἰδία ἡ φείκεσσα

Ἄνδρα πιότος γίγνομαι ἐξαπίνας.

Hoc etiam faciunt ubi diſcubuere, terentq;
Pocula ſæpe homines, & inumbrant ora coronis
Ex animo ut dicant brevis eſt hic fructus homillis,
Jam fuerit neq poſt unquam revocare licebit

Lucret. lib. 3.

To the purpoſe of this rule is that collect of *Tuſcan* hieroglyphics which we have from *Gabriel Simeon*. 'Our life is very ſhort, beauty 'is a coſenage, money is falſe and fugitive, 'Empire is odious, and hated by them that have 'it not, and uneaſy to them that have, victory 'is alwayes uncertain, and peace moſt com-'monly is but a fraudulent bargain; old age 'is miſerable, death is the period, and is a hap-'py one if it be not ſowred by the ſins of 'our life: but nothing continues but the ef-'fects of that wiſdom which imployes the pre-'ſent time in the acts of a holy religion, and 'a peaceable conſcience: for they make us to live

live even beyond our funerals, embalmed in the ſpices and odours of a good name, and entombed in the grave of the Holy Jeſus where we ſhall be dreſſed for a bleſſed reſurrection to the ſtate of Angels and beatified Spirits.

5. Since we ſtay not here, being people but of a dayes abode, and our age is like that of a flie, and contemporary with a gourd, we muſt look ſome where elſe for an abiding city, a place in another countrey to fix our houſe in, whoſe walls and foundation is God, where we muſt finde reſt, or elſe be reſtleſſe for ever.

Quis ſapiens bono
Confidat fragili: dum licet, utere:
Tempus ſed tacitum ſubruit: hora
Semper præterita deterior ſubit.
Hippol.

For whatſoever eaſe we can have or fancy here is ſhortly to be changed into ſadneſſe, or tedioufneſſe: it goes away too ſoon like the periods of our life; or ſtayes too long, like the ſorrows of a ſinner: its own wearineſſe or a contrary diſturbance is its load; or it is eaſed by its revolution into vanity & forgetfulneſs; and where either there is ſorrow or an end of joy, there can be no true felicity: which becauſe it muſt be had by ſome inſtrument, and in ſome period of our duration, we muſt carry up our affections to the manſions prepared for us above, where eternity is the meaſure, felicity is their ſtate, Angels are the Company, the Lamb is the light, and God is the portion, and inheritance.

SECT.

SECT. III.

Rules and Spiritual arts of lengthening our dayes, and to take off the objection of a ſhort life.

IN the accounts of a mans life we do not reckon that portion of dayes in which we are ſhut up in the priſon of the womb: we tell our years from the day of our birth: and the ſame reaſon that makes our reckning to ſtay ſo long, ſayes alſo that then it begins too ſoon. For then we are beholding to others to make the account for us: for we know not of a long time, whether we be alive or no, having but ſome little approaches and ſymptoms of a life. To feed, and ſleep, and move a little, and imperfectly, is the ſtate of an unborn childe; and when it is born, he does no more for a good while; and what is it that ſhall make him to be eſteemed to live the life of a man? and when ſhall that account begin? For we ſhould be loath to have the accounts of our age taken by the meaſures of a beaſt: and fools and diſtracted perſons are reckoned as *civilly dead*; they are no parts of the Common-wealth, not ſubject to laws, but ſecured by them in Charity, and kept from violence as a man keeps his Ox; and a third part of our life is ſpent, before we enter into a higher order, into the ſtate of a man.

2. Neither

2. Neither muſt we think, that the life of a Man begins when he can feed himſelf or walk alone, when he can fight, or beget his like; for ſo he is contemporary with a camel, or a cow; but he is firſt a man when he comes to a certain, ſteddy uſe of reaſon, according to his proportion, and when that is, all the world of men cannot tell preciſely. Some are called *at age*, at fourteen, ſome at one and twenty, ſome never; but all men, late enough; for the life of a man comes upon him ſlowly and inſenſibly. But as when the Sun approaches towards the gates of the morning, he firſt opens a little eye of Heaven, and ſends away the ſpirits of darkneſſe, and gives light to a cock, and calls up the lark to Mattins, and by and by gilds the fringes of a cloud and peeps over the Eaſtern hills, thruſting out his golden horns, like thoſe which decked the browes of *Moſes* when he was forced to wear a vail, becauſe himſelf had ſeen the face of God; and ſtill while a man tells the ſtory, the ſun gets up higher, till he ſhowes a fair face and a full light, and then he ſhines one whole day, under a cloud often, and ſometimes weeping great and little ſhowers, and ſets quickly: ſo is a mans reaſon and his life. He firſt begins to perceive himſelf to ſee or taſte, making little reflections upon his actions of ſenſe, and can diſcourſe of flies and dogs, ſhells and play, horſes and liberty; but when he is ſtrong enough to enter into arts and little inſtitutions, he is at firſt entertained with trifles and impertinent things, not becauſe he needs them, but becauſe his underſtanding is no bigger; and little images of things are laid before him, like a cock-boat to a whale

a whale onely to play withall: but before a man comes to be wiſe he is half dead with gouts and conſumptions, with Catarrhes and aches, with ſore eyes, and a worn out body: ſo that if we muſt not reckon the life of a man but by the accounts of his reaſon, he is long before his ſoul be dreſſed; and he is not to be called a man without a wiſe and an adorned ſoul, a ſoul at leaſt furniſhed with what is neceſſary towards his well being; but by that time his ſoul is thus furniſhed, his body is decayed; and then you can hardly reckon him to be alive, when his body is poſſeſſed by ſo many degrees of death.

3. But there is yet another arreſt. At firſt he wants ſtrength of body, and then he wants the uſe of reaſon; and when that is come, it is ten to one, but he ſtops by the impediments of vice, and wants the ſtrengths of the *ſpirit*; and we know that *Body* and *Soul* and *Spirit* are the conſtituent parts of every Chriſtian man. And now let us conſider, what that thing is, which we call *years of diſcretion*? The young man is paſſed his Tutors, and arrived at the bondage of a caytive ſpirit; he is run from diſcipline, and is let looſe to paſſion; the man by this time hath wit enough to chuſe his vice, to act his luſt, to court his Miſtreſſe, to talk confidently, and ignorantly, and perpetually, to deſpiſe his betters, to deny nothing to his appetite, to do things, that when he is indeed a man he muſt for ever be aſhamed of; for this is all the diſcretion that moſt men ſhow in the firſt ſtage of their Manhood; they can diſcern good from evil; and they prove their ſkill by leaving all that is good, and wallowing in the evils

evils of folly, and an unbridled appetite. And by this time, the young man hath contracted vitious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life; he is a fool in his understanding, and that is a sad death; and he is dead in trespasses and sins, and that is a sadder: so that he hath no life but a natural, the life of a beast or a tree; in all other capacities he is dead; he neither hath the intellectual, nor the spiritual life, neither the life of a man, nor of a Christian; and this sad truth lasts too long. For old age seizes upon most men while they still retain the minds of boyes and vitious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtfull, and filling up all the dimensions of their abode with busmesses of empty affairs, being at leasure to attend no vertue: they cannot pray, because they are busie, and because they are passionate: they cannot communicate because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God, little considering, that they must find a time to die in; when death comes, they must be at leisure for that. Such men are like Sailers loosing from a port, and tost immediatly with a perpetual tempest lasting till their cordage crack, and either they sink, or return back again to the same place: they did not make a voyage, though they were long at sea. The businesse and impertinent affairs of most men, steal all their time, and they are restlesse in a foolish motion; but this is not the progress of a man;

he

he is no further advanc'd in the courſe of a life though he reckon many years: for ſtill his ſoul is childiſh, and trifling like an untaught boy.

Bis jam conſul trigeſimus inſtat
Et numerat paucos vitæ tua vita dies.

If the parts of this ſad complaint finde their remedy, we have by the ſame inſtruments alſo cured the evils and the vanity of a ſhort life. Therefore,

1. Be infinitely curious you doe not ſet back your life in the accounts of God by the intermingling of criminal actions, or the contracting vitious habits. There are ſome vices which carry a ſword in their hand and cut a man off before his time. There is *a ſword of the Lord*, and there is *a ſword of a Man*; and there is *a ſword of the Devil*. Every vice of our own managing in the matter of carnality, of luſt, or rage, ambition or revenge is a ſword of Sathan put into the hands of a man: Theſe are the deſtroying Angels, ſin is the *Apollyon*, the *deſtroyer* that is gone out, not *from the Lord*, but *from the Tempter*; and we hug the poiſon, and twiſt willingly with the vipers, till they bring us into the Regions of an irrecoverable ſorrow. We uſe to reckon perſons as good as dead if they have loſt their limbs and their teeth, and are confined to an Hoſpital, and converſe with none but Surgeons and Phyſicians, Mourners and Divines, thoſe *pollinctores*, the Dreſſers of bodies and ſouls to Funeral: But it is worſe when the ſoul, the principle of life is imployed wholly in the offices of death: and that man was worſe then dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and ſet into a ſoft couch, aſked his ſlaves

An ego jam sedeo? Do I now sit. The beast was so drownd in sensuality and the death of his soul, that whether he did sit or no, he was to believe another. Idleness and every vice is as much of death as a long disease is, or the expence of ten years: and she that lives in pleasures is dead while she liveth (saith the Apostle), and it is the stile of the Spirit concerning wicked persons, *They are dead in trespasses and sins.* For as every sensual pleasure and every day of idlenes and useless living lops off a little branch from our short life; so every deadly sin and every habitual vice does quite destroy us: but innocence leaves us in our natural portions, and perfect period; we lose nothing of our life, if we lose nothing of our souls health; and therefore he that would live a full age must avoid a sin, as he would decline the Regions of death, & the dishonors of the grave.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reason and sober counsels, of religion and the Spirit, and then we shall have no reason to complain that our abode on earth is so short: Many men finde it long enough, and indeed it is so to all senses. But when we spend in waste, what God hath given us in plenty, when we sacrifice our youth to folly, our manhood to lust and rage, our old age to covetousnesse and irreligion, not beginning to live till we are to die, designing that time to Vertue which indeed is infirm to every thing and profitable to nothing, then we make our lives short, and lust runs away with all the vigorous and healthful part of it; and pride and animosity steal the manly portion, and craftinesse and interest possesse old age; *velut*

Ædepol proinde ut bene vivitur, diu vivitur. Plaut Trinum. Non accepimus brevem vitam, sed fecimus, nec inopes ejus, sed prodigi sumus. Senec.

ex pleno & abundanti perdimus; we ſpend as if we had too much time, and knew not what to do with it: We fear every thing like weak and ſilly mortals; and deſire ſtrangely and greedily as if we were immortal: we complain our life is ſhort, and yet we throw away much of it, and are weary of many of its parts: We complain the day is long, and the night is long, and we want company, and ſeek out arts to drive the time away, and then weep becauſe it is gone too ſoon. But ſo the treaſure of the *Capitol* is but a ſmall eſtate when *Caſar* comes to ſinger it, and to pay with it all his Legions; and the Revenue of all Egypt and the Eaſtern provinces was but a little ſumme when they were to ſupport the luxury of *Marc. Antony*, and feed the riot of *Cleopatra*: But a thouſand crowns is a vaſt proportion to be ſpent in the cottage of a frugal perſon, or to feed a Hermit. Juſt ſo is our life; it is too ſhort to ſerve the ambition of a haughty Prince, or an uſurping Rebel: too little time to purchaſe great wealth, to ſatisfie the pride of a vain-glorious fool, to trample upon all the enemies of our juſt, or unjuſt intereſt; but for the obtaining vertue; for the purchaſe of ſobriety and modeſty, for the actions of Religion God gave us time ſufficient, if we *make the outgoings of the Morning and Evening*, that is, our infancy and old age to be taken into the computations of a man. Which we may ſee in the following particulars.

1. If our childhood being firſt conſecrated by a forward baptiſme, it be ſeconded by a holy education, and a complying obedience; If our youth be chaſt and temperate, modeſt and induſtrious, proceeding

Sed potes, Publi, geminare magna
Secula fama.
Quem sui raptum gemuere cives
Hic diu vixit. Sibi quisq; famam
Scribat hæredem: rapiunt avaræ
Cætera Lunæ.

through a prudent and sober Manhood to a Religious old age, then we have lived our whole duration, and shall never die, but be changed in a just time to the preparations of a better, and an immortal life.

2. If besides the ordinary returns of our prayers and periodical and festival solemnities, and our seldom communions we would allow to religion & the studies of wisdom, those great shares that are trifled away upon vain sorrow, foolish mirth, troublesome ambition, busy covetousnesse, watchful lust, and impertinent amours, and balls and revellings and banquets, all that which was spent vitiously & all that time that lay fallow & without imployment, our life would quickly amount to a great sum. *Tostatus Abulensis* was a very painful person and a great Cleark, and in the dayes of his manhood he wrote so many books, and they not ill ones, that the world computed a sheet for every day of his life; I suppose they meant, after he came to the use of reason, and the state of a man: and *John Scotus* died about the two and thirtieth year of his age; and yet besides his publike disputations, his dayly Lectures of Divinity in publike and private, the Books that he wrote being lately collected and printed at Lyons do equal the number of volumes of any two the most voluminous Fathers of the Latine Church. Every man is not inabled to such imployments, but every man is called and inabled to the works of a sober and a religious life; and there are many Saints of God that can reckon as many volumes

volumes of religion and mountains of piety, as thoſe others did of good books. S. *Ambroſe* (and I think from his example, *S. Auguſtine*) divided every day into three tertia's of imployment: eight hours he ſpent in the neceſſities of nature and recreation, eight hours in charity and doing aſſiſtance to others, diſpatching their buſineſſes, reconciling their enmities, reproving their vices, correcting their errors, inſtructing their ignorances, tranſacting the affairs of his Dioceſſe, and the other eight hours he ſpent in ſtudy and prayer. If we were thus minute and curious in the ſpending our time, it is impoſſible but our life would ſeem very long. For ſo have I ſeen an amorous perſon tell the minutes of his abſence from his fancied joy, and while he told the ſands of his hour-glaſſe, or the throbs and little beatings of his watch, by dividing an hour into ſo many members, he ſpun out its length by number, and ſo tranſlated a day into the tedioufneſſe of a moneth. And if we tell our dayes by Canonical hours of prayer, our weeks by a conſtant revolution of faſting dayes, or dayes of ſpecial devotion, and over all theſe draw a black Cypreſſe a veil of penitential ſorrow, and ſevere mortification, we ſhall ſoon anſwer the calumny and objection of a ſhort life. He that governs the day and divides the hours haſtens from the eyes and obſervation of a merry ſinner; but loves to ſtand ſtill, and behold, and tell the ſighs, and number the groans, and ſadly delicious accents of a grieved penitent. It is a vaſt work that any man may do if he never be idle; and it is a huge way that a man may go in vertue if he never goes out of his way by a vitious habit,

or a great crime, and he that perpetually reads good books, if his parts be answerable, will have a huge stock of knowledge. It is so in all things else. Strive not to forget your time, and suffer none of it to passe undiscerned, and then measure your life, and tell me how you finde the measure of its abode. However, *the time we live, is worth the money we pay for it*: and therefore it is not to be thrown away.

3. When vitious men are dying, and scar'd with the affrighting truths of an evil conscience, they would give all the world for a year, for a moneth; nay we read of some that called out with amazement *inducias usq; ad mane, truce but till the morning*: and if that year, or some few moneths were given, those men think they could do miracles in it. And let us a while suppose what *Dives* would have done if he had been loosed from the pains of hell and permitted to live on earth one year. Would all the pleasures of the world have kept him one hour from the Temple? would he not perpetually have been under the hands of Priests, or at the feet of the Doctors, or by *Moses* chair, or attending as neer the Altar as he could get, or relieving poor *Lazars*, or praying to God, and crucifying all his sin? I have read of a Melancholy person who saw hell but in a dream or vision, and the amazement was such that he would have chosen ten times to die, rather then feel again so much of that horror: and such a person cannot be fancied but that he would spend a year in such holinesse, that the religion of a few moneths would equal the devotion of many years, even

of

of a good man. Let us but compute the proportions. If we ſhould ſpend all our years of reaſon ſo as ſuch a perſon would ſpend that one, can it be thought that life would be ſhort and trifling in which he had performed ſuch a religion, ſerved God with ſo much holineſſe, mortified ſin with ſo great a labour, purchaſed vertue at ſuch a rate, and ſo rare an induſtry? It muſt needs be that ſuch a man muſt dye when he ought to die, and be like ripe and pleaſant fruit falling from a fair tree and gathered into baſkers for the planters uſe: He that hath done all his buſineſſe, and is begotten to a glorious hope by the ſeed of an immortal Spirit, can never die too ſoon, nor live too long.

Huic neq; defungi viſum eſt, nec vivere pulchrum;
Cura fuit rectè vivere, ſicq; mori.

Xerxes wept ſadly when he ſaw his army of 2300000 men, becauſe he conſidered that within a hundred years all the youth of that army ſhould be duſt and aſhes: and yet as *Seneca* well obſerves of him, he was the man that ſhould bring them to their graves; and he conſumed all that army in two years, for whom he feared, and wept the death after an hundred. Juſt ſo we do all. We complain that within thirty or fourty years, a little more, or a great deal leſſe we ſhall deſcend again into the bowels of our Mother, and that our life is too ſhort for any great imployment; and yet we throw away five and thirty yeers of our fourty, and the remaining five we divide between art and nature, civility and cuſtoms, neceſſity and convenience, prudent counſels and religion; but the portion of the laſt, is little and contemptible, and yet that little is

all that we can prudently account of our lives: We bring that fate and that death neer us, of whose approach we are so sadly apprehensive.

4. In taking the accounts of your life do not reckon by great distances, and by the periods of pleasure, or the satisfaction of your hopes, or the stating your desires: but let every intermedial day and hour passe with observation. He that reckons he hath lived but so many harvests, thinks, they come not often enough, and that they go away too soon. Some lose the day with longing for the night, and the night in waiting for the day. Hope and phantastic expectations spend much of our lives; and while with passion we look for a coronation, or the death of an enemy, or a day of joy, passing from fancy to possession without any intermedial notices, we throw away a precious year, and use it but as the burden of our time, fit to be pared off, and thrown away, that we may come at those little pleasures which first steal our hearts, and then steal our life.

In spe viventibus, proximum quodq; tempus elabitur, subitq; aviditas temporis, & miserrimus, atq; miserrima omnia efficiens, metus mortis..... Ex hac autem indigentia timor nascitur, & cupiditas futuri exedens animum. Senec.

5. A strict course of piety is the way to prolong our lives in the natural sense, and to adde good portions to the number of our years; and sin is sometimes by natural causality, very often by the anger of God, and the Divine judgement, a cause of sudden and untimely death. Concerning which I shall adde nothing (to what I have some where else *said of this article) but onely the observation of *Epiphanius*: that for 3332 years, even to

* Life of Christ, Part. 3. Disc. 14.

to the twentieth age, there was not one example of a ſon that died before his Father, but the courſe of Nature was kept, that he who was firſt born in the deſcending line did firſt die (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation) till that *Terah* the Father of *Abraham* taught the people a new religion, to make images of clay and worſhip them; and concerning him it was firſt remarked, that *Haran died before his Father Terah in the land of his Nativity*: God by an unheard of judgement, and a rare accident puniſhing his newly invented crime: by the untimely death of his ſon. Lib. 1. Tom. 1. Panar. Sect. 6.

6. But if I ſhall deſcribe a living man; a man that hath that life that diſtinguiſhes him from a fool or a bird, that which gives him a capacity next to Angels; we ſhall finde that even a good man lives not long, becauſe it is long before he is born to this life, and longer yet before he hath a mans growth. He that can look upon death, and ſee its face with the 'ſame countenance with which he hears its 'ſtory; that can endure all the labours of 'his life with his ſoul ſupporting his body; 'that can equally deſpiſe riches when he hath 'them, and when he hath them not; that is 'not ſadder if they lye in his Neighbours 'trunks, nor more brag if they ſhine round 'about his own walls; he that is neither moved with good fortune coming to 'him, nor going from him; that can look 'upon another mans lands evenly and pleaſedly as if they were his own; and yet look upon his own, and uſe them too, juſt as if they 'were another mans; that neither ſpends his Seneca de vita beata. c. 20.

'goods prodigally, and like a fool, nor yet 'keeps them avaritiously and like a wretch; 'that weighs not benefits by weight and num-'ber, but by the mind & circumstances of him 'that gives them; that never thinks his cha-'rity expensive if a worthy person be the 'receiver; he that does nothing for opinion 'sake, but every thing for conscience, being 'as curious of his thoughts, as of his actings in markets and Theaters, and is as much in awe of himself, as of a whole assembly; he that knowes God looks on, and contrives his secret affairs as in the presence of God and his holy Angels; that eats and drinks because he needs it, not that he may serve a lust or load his belly; he that is bountifull and cheerfull to his friends, and charitable and apt to forgive his enemies; that loves his countrey and obeyes his Prince, and desires and endeavours nothing more then that he may do honour to God, this person may reckon his life, to be the life of a man, and compute his moneths, not by the course of the sun, but the Zodiac and circle of his vertues: because these are such things which fools and children, and birds and beasts cannot have: These are therefore the actions of life, because they are the seeds of immortality. That day in which we have done some excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the dayes of *Hezekiah*.

SECT.

SECT. IV.

Consideration of the miseries of Mans life.

AS our life is very short so it is very miserable, and therefore it is well it is short: God in pity to mankinde, lest his burden should be insupportable and his nature an intolerable load, hath reduced our state of misery to an abbreviature; and the greater our misery is, the lesse while it is like to last; the sorrows of a mans spirit being like ponderous weights which by the greatnesse of their burden make a swifter motion and descend into the grave to rest and ease our wearied limbs; for then onely we shall sleep quietly when those fetters are knocked off which not onely bound our souls in prison, but also eat the flesh till the very bones open'd the secret garments of their cartilages, discovering their nakednesse and sorrow.

1. Here is no place to sit down in, but you must rise as soon as you are set: for we have gnats in our chambers, and worms in our gardens, and spiders and flies in the palaces of the greatest Kings. How few men in the world are prosperous? what an infinite number of slaves and beggers, of persecuted and oppressed people fill all corners of the earth with groans, and Heaven it self with weeping prayers, and sad remembrances? how many Provinces and Kingdoms are afflicted by a

Nulla requies in terris; surgite postquam sederitis; hic est locus pulicum & culicum.

violent war, or made desolate by popular diseases? some whole countreyes are remarked with fatal evils, or periodical sicknesses. *Gran Cairo* in Egypt feels the plague every three years, returning like a Quartan ague, and destroying many thousands of persons. All the inhabitants of Arabia the desert are in continuall fear of being buried in huge heaps of sand, and therefore dwell in tents and ambulatory houses or retire to unfruitful mountains to prolong an uneasy and wilder life: and all the Countreyes round about the Adriatic sea feel such violent convulsions by Tempests and intolerable Earthquakes, that sometimes whole cities finde a Tombe, and every man sinks with his own house made ready to become his Monument, and his bed is crushed into the disorders of a grave. Was not all the world drowned at one deluge, and breach of the Divine anger? and shall not all the world * again be destroyed by fire? Are there not many thousands that die every night, and that groan and weep sadly every day? But what shall we think of that great evil, which for the sins of men, God hath suffered to possess the greatest part of Mankinde? Most of the men that are now alive, or that have been living for many ages, are Jews, Heathens, or Turcs: and God was pleased to suffer a base Epileptic person, a villain and a vitious to set up a religion which hath filled almost all Asia, and Africa, and some parts of Europe; so that the greatest number of men and women born in so many kingdoms and provinces are infallibly made Mahume-

* Ἔσται γὰρ σάμος ὅμως, ὅτε σὴν Αἶαν ἀΐδηλον, καὶ Ῥώμην εἶμεν.
Sibyll. Orac.

humetans, ſtrangers and enemies to Chriſt, by whom alone we can be ſaved. This conſideration is extremely ſad, when we remember how univerſal, and how great an evil it is, that ſo many millions of ſons and daughters are born to enter into the poſſeſſion of Devils to eternal ages. Theſe evils are the miſeries of great parts of mankinde, and we cannot eaſily conſider more particularly, the evils which happen to us, being the inſeparable affections, or incidents to the whole nature of man.

2. We finde that all the women in the world are either born for barrenneſſe or the pains of Child-birth, and yet this is one of our greateſt bleſſings; but ſuch indeed are the bleſsings of this world: we cannot be well with, nor without many things. Perfumes make our heads ake, roſes prick our fingers, and in our very blood where our life dwells is the Scene under which nature acts many ſharp Feavers and heavy ſickneſſes. It were too ſad if I ſhould tell how many perſons are afflicted with evil ſpirits, with ſpectres and illuſions of the night; and that huge multitudes of men and women live upon mans fleſh: Nay worſe yet, upon the ſins of men, upon the ſins of their ſons and of their daughters, and they pay their ſouls down for the bread they eat, buying this dayes meal with the price of the laſt nights ſin.

3. Or if you pleaſe in charity to viſit an Hoſpital, which is indeed a map of the whole world, there you ſhall ſee the effects of *Adams* ſin and the ruines of humane nature, bodies laid up in heaps like the bones of a deſtroyed town, *homines precarii ſpiritus, & malè hærentis*, men whoſe ſouls ſeem to be borrowed, and are kept there by art and the force of Medicine; whoſe

whose miseries are so great, that few people have charity or humanity enough to visit them, fewer have the heart to dresse them, and we pity them in civility or with a transient prayer, but we do not feel their sorrows by the mercies of a religious pity, and therefore as we leave their sorrows in many degrees unrelieved and uneased, so we contract by our unmercifulnesse a guilt by which our selves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity are miserable upon a several charge, but yet they almost make up all mankinde.

4. All wicked men are in love with that which intangles them in huge variety of troubles, they are slaves to the worst of Masters, to sin and to the Devil, to a passion, and to an imperious woman. Good men are for ever persecuted, and God chastises every son whom he receives, and whatsoever is easy is trifling and worth nothing, and whatsoever is excellent is not to be obtained without labour and sorrow, and the conditions and states of men that are free from great cares, are such as have in them nothing rich and orderly, and those that have are stuck full of thorns and trouble. Kings are full of care; and learned men * in all ages have been observed to be very poor, *& honestas miserias accusant*; they complain of their honest miseries.

* Vilis adulator picto iacet ebrius ostro
Et qui solicitat nuptas, ad præmia peccat.
Sola pruinosis horret facundia pannis
Atq; inopi lingua desertas invocat artes.

Petron.

Hinc & jocus apud Aristophanem in avibus;

ὅτ᾽ ἂν μὲν τοι σοφιζόμεθα καὶ χρῆν᾽ ἔχειν· δοκοῦμεν καὶ δεῖν τὴν πυρὸν τὴν σοφήν.

5 But

5. But theſe evils are notorious and confeſſed; even they alſo whoſe felicity men ſtare at and admire, beſides their ſplendour and the ſharpneſſe of their light, will with their appendant ſorrows wring a tear from the moſt reſolved eye. For not only the winter quarter is full of ſtorms and cold and darkneſſe, but the beauteous ſpring hath blaſts and ſharp froſts, the fruitful teeming ſummer is melted with heat, and burnt with the kiſſes of the ſun her friend, and choaked with duſt, and the rich Autumn is full of ſickneſſe, and we are weary of that which we enjoy, becauſe ſorrow is its biggeſt portion: and when we remember that upon the faireſt face is placed one of the worſt ſinks of the body, *the noſe*, we may uſe it, not only as a mortification to the pride of beauty, but as an allay to the faireſt outſide of condition which any of the ſons and daughters of *Adam* do poſſeſſe. * For look upon Kings and conquerours: I will not tell that many of them fall into the condition of ſervants, and their ſubjects rule over them, and ſtand upon the ruines of their families, and that to ſuch perſons, the ſorrow is bigger then uſually happens in ſmaller fortunes: but let us ſuppoſe them ſtill conquerers, and ſee what a goodly purchaſe they get by all their pains and amazing fears, and continual dangers. They carry their arms beyond Iſter, and paſſe the Euphrates, and binde the Germans with the bounds of the river Rhyne: I ſpeak in the ſtile of the Roman greatneſſe: for now adayes, the biggeſt fortune ſwells not beyond the limits of a petty pro-

Vilis ſervus habet regni bona, cellaq; capti
Deridet ſeſtam Romuleamq; caſam.
Petron.

Omnia crede mihi etia[illegible] felicibus dubia ſunt. Senec.

province or two, and a hill confines the progresse of their prosperity, or a river checks it: But whatsoever tempts the pride and vanity of ambitious persons is not so big as the smalleſt ſtar which we see scattered in disorder, and unregarded upon the pavement and floor of Heaven. And if we would suppose the pismires had but our understandings, they also would have the method of a Mans greatnesse, and divide their little Mole-hils into Provinces and Exarchats: and if they also grew as vitious and as miserable, one of their princes would lead an army out, and kill his neighbour Ants that he might reign over the next handfull of a Turfe. But then if we consider at what price, and with what felicity all this is purchased, the sting of the painted snake will quickly appear, and the faireſt of their fortunes will properly enter into this account of humane infelicities.

We may gueſſe at it by the constitution of *Augustus* fortune; who strugled for his power, first with the Roman Citizens, then with *Brutus* and *Cassius* and all the fortune of the Republike; then with his Collegue *Marc. Anthony*; then with his kinred and neereſt Relatives; and after he was wearied with slaughter of the Romans, before he could sit down and rest in his imperial chair he was forced to carry armies into Macedonia, Galatia, beyond Euphrates, Rhyne, and Danubius: And when he dwelt at home in greatnesse and within the circles of a mighty power, he hardly escaped the sword of the *Egnatii*, of *Lepidus*, *Cæpio*, and *Muræna*: and after he had entirely reduced the felicity and *Grandeur* into his own family, his Daughter, his onely childe conspired

spired with many of the young Nobility, and being joyned with adulterous complications as with an impious sacrament they affrighted and destroyed the fortune of the old man, and wrought him more sorrow then all the troubles that were hatched in the baths and beds of Egypt, between *Anthony* and *Cleopatra*. This was the greatest fortune that the world had then, or ever since, and therefore we cannot expect it to be better in a lesse prosperity.

et adulterio velut sacramento adacti. Tacit. Plusq; & iterum tiienda cum Antonio mulier.

6. The prosperity of this world is so infinitely sowred with the overflowing of evils, that he is counted the most happy who hath the fewest; all conditions being evil and miserable, they are onely distinguished by the Number of calamities. The Collector of the Roman and forreign examples, when he had reckoned two and twenty instances of great fortunes every one of which had been allayed with great variety of evils; in all his reading or experience he could tell but of two who had been famed for an intire prosperity; *Quintus Metellus*, and *Gyges* the King of *Lydia*; and yet concerning the one of them he tells that his felicity was so inconsiderable (and yet it was the bigger of the two) that the Oracle said that *Aglaus Sophidius* the poor *Arcadian* Shepherd was more happy then he, that is, he had fewer troubles; for so indeed we are to reckon the pleasures of this life; *the limit of our joy is the absence of some degrees of sorrow*, and he that hath the least of this, is the most prosperous person. But then we must look for prosperity, not in Palaces or Courts of Princes, not in the tents of Conquerers, or in the gaieties of fortunate and prevailing sinners; but something rather in the Cottages of honest

ὅρος τῆς χαρᾶς ἐστὶν ἡ τῶν λυπηρῶν ἔλλειψις.

τῶν ἥδιστος τῶν ἀληθῶς εὐδαιμόνων ἐστὶν ὁ ἐξαίρετος.

honeſt innocent and contented perſons, whoſe minde is no bigger then their fortune, nor their vertue lelſe then their ſecurity. As for others whoſe fortune looks bigger, and allures fools to follow it like the wandring fires of the night, till they run into rivers or are broken upon rocks with ſtaring and running after them, they are all in the condition of *Marius*, then whoſe condition *nothing was more conſtant, and nothing more mutable; if we reckon them amongſt the happy, they are the moſt happy men, if we reckon them amongſt the miſerable, they are the moſt miſerable.* For juſt as is a mans condition, great or little, ſo is the ſtate of his miſery; All have their ſhare; but Kings and Princes, great Generals and Conſuls, Rich men and Mighty, as they have the biggeſt buſineſſe and the biggeſt charge, and are anſwerable to God for the greateſt accounts, ſo they have the biggeſt trouble; that the uneaſineſſe of their appendage may divide the good and evil of the world, making the poor mans fortune as eligible as the Greateſt; and alſo reſtraining the vanity of mans ſpirit which a great Fortune is apt to ſwell from a vapour to a bubble; but God in mercy hath mingled wormwood with their wine, and ſo reſtrained the drunkenneſſe and follies of proſperity.

quem ſi inter miſero poſſeri miſerrimus, inter felices, felicißimus reperie bæ.ur.

7. Man never hath one day to himſelf of entire peace from the things of this world, but either ſomthing troubles him, or nothing ſatisfies him, or his very fulneſſe ſwells him and makes him breath ſhort upon his bed. Mens joyes are troubleſome, and beſides that the fear of loſing them takes away the preſent pleaſure (and a man had need of another felicity to pre-

preſerve this) they are alſo wavering and full of trepidation, not onely from their inconſtant nature, but from their weak foundation: They ariſe from vanity, and they dwell upon ice, and they converſe with the winde, and they have the wings of a bird, and are ſerious but as the reſolutions of a childe, commenced by chance, and managed by folly and proceed by inadvertency, and end in vanity and forgetfulneſſe. So that as *Livius Druſus* ſaid of himſelf, *he never had any play dayes, or dayes of quiet when he was a boy*, for he was troubleſome and buſie, *a reſtleſſe and unquiet man*, the ſame may every man obſerve to be true of himſelf: he is alwayes reſtleſſe and uneaſy, he dwells upon the waters and leans upon thorns, and layes his head upon a ſharp ſtone.

"ni ſibi" neepuero unquam ferias conti- giſſe. s. dicio- lu & fo. eo gravis :

SECT. V.

This Conſideration reduced to practice.

1. THe effect of this conſideration is this, That the ſadneſſes of this life help to ſweeten the bitter cup of Death. For let our life be never ſo long, if our ſtrength were great as that of oxen and camels; if our ſinews were ſtrong as the cordage at the foot of an Oke, if we were as fighting and proſperous people as *Siccius Dentatus*, who was on the prevailing ſide in 120 battels, who had 312 publike rewards aſſigned him by his Generals and Princes for his valour, and conduct in ſieges and

and short encounters, and besides all this had his share in nine triumphs, yet still the period shall be, that all this shall end in death, and the people shall talk of us a while, good or bad, according as we deserve, or as they please; and once it shall come to passe, that concerning every one of us it shall be told in the Neighbourhood that we are dead. This we are apt to think a sad story; but therefore let us help it with a sadder; For we therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition. But our dayes are full of sorrow and anguish, dishonoured and made unhappy with many sins, with a frail and a foolish spirit, intangled with difficult cases of conscience, insnared with passions, amazed with fears, full of cares, divided with curiosities and contradictory interests, made aëry and impertinent with vanities, abused with ignorance and prodigious errours, made ridiculous with a thousand weaknesses, worne away with labours, loaden with diseases, daily vexed with dangers and temptations, and in love with misery; we are weakned with delights, afflicted with want, with the evils of my self, and of all my family, and with the sadnesses of all my friends, and of all good men, even of the whole Church; and therefore me thinks we need not be troubled that God is pleased to put an end to all these troubles, and to let them sit down in a natural period, which if we please, may be to us the beginning of a better life. When the Prince of Persia wept because his army should all die in the revolution of an age,

age, *Artabanus* told him, that they ſhould all meet with evils ſo many and ſo great, that every man of them ſhould wiſh himſelf dead long before that. Indeed it were a ſad thing to be cut of the ſtone; and we that are in health tremble to think of it; but the man that is wearied with the diſeaſe, looks upon that ſharpneſſe as upon his cure and remedie: and as none need to have a tooth drawn, ſo none could well endure it, but he that hath felt the pain of it in his head: ſo is our life ſo full of evils, that therefore death is no evil to them that have felt the ſmart of this, or hope for the joyes of a better.

2. But as it helps to eaſe a certain ſorrow, as a fire drawes out fire, and a nail drives forth a nail; ſo it inſtructs us in a preſent duty; that is; that we ſhould not be ſo fond of a perpetual ſtorm, nor doat upon the tranſient gaudes and gilded thorns of this world. They are not worth a paſſion, not worth a ſigh or a groan, not of the price of one nights watching; and therefore they are miſtaken and miſerable perſons who ſince *Adam* planted thorns round about Paradiſe, are more in love with that hedge, then all the fruits of the garden, ſottiſh admirers of things that hurt them, of ſweet poiſons, gilded daggers and ſilken halters. Tell them they have loſt a bounteous friend, a rich purchaſe, a fair farm, a wealthy donative, and you diſſolve their patience; it is an evil bigger then their ſpirit can bear, it brings ſickneſſe and death, they can neither eate nor ſleep with ſuch a ſorrow. But if you repreſent to them the evils of a vitious habit,

bit, and the dangers of a ſtate of ſin; if you tell them they have diſpleaſed God, and interrupted their hopes of heaven, it may be they will be ſo civil as to hear it patiently, and to treat you kindly, and firſt commend, and then to forget your ſtory, becauſe they prefer this world with all its ſorrowes, before the pure unmingled felicities of heaven. But it is ſtrange that any man ſhould be ſo paſſionately in love with the thorns that grow on his own ground, that he ſhould wear them for armelets, and knit them in his ſhirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor; but men that love it, becauſe they have great poſſeſſions, love it becauſe it is troubleſome and chargeable, full of noiſe and temptation; becauſe it is unſafe and ungoverned, flattered and abuſed: and he that conſiders the troubles of an overlong garment, and of a crammed ſtomach, a trailing gown and a loaden Table, may juſtly underſtand that all that for which men are ſo paſſionate, is their hurt and their objection, that which a temperate man would avoid, and a wiſe man cannot love.

He that is no fool, but can conſider wiſely; if he be in love with this world; we need not deſpair but that a witty man might reconcile him with tortures, and make him think charitably of the Rack, and be brought to dwell with Vipers and Dragons, and entertain his Gueſts with the ſhrikes of Mandrakes, Cats and Scrich Owls, with the filing of iron, and the harſhneſſe of rending ſilk; or to admire the harmony that is made by a herd of Evening wolves when they miſſe their draught of blood in their midnight Revels. The groans of

of a man in a fit of the ſtone are worſe then all theſe; and the diſtractions of a troubled conſcience are worſe then thoſe groans; and yet a careleſſe merry ſinner is worſe then all that. But if we could from one of the battlements of Heaven eſpie how many men and women at this time lye fainting and dying for want of bread, how many young men are hewen down by the ſword of war; how many poor Orphans are now weeping over the graves of their Father, by whoſe life they were enabled to eat. If we could but hear how many Mariners, and Paſſengers are at this preſent in a ſtorm, and ſhrike out becauſe their keel daſhes a-gainſt a Rock, or bulges under them; how many people there are that weep with want, and are mad with oppreſſion, or are deſperate by too quick a ſenſe of a conſtant infelicity, in all reaſon we ſhould be glad to be out of the noiſe and participation of ſo many evils. This is a place of ſorrows and tears, of great evils and a conſtant calamity; let us remove from hence, at leaſt in affections and prepa-ration of minde.

CHAP.

CHAP. II.

A general preparation towards a holy and blessed Death: by way of exercise.

SECT. I.

Three precepts preparatory to a holy death, to be practised in our whole life.

Propera vivere, & singulos die, singulas vitas puta. Nihil interest inter diem & secu lum.

1. HE *that would die well must alwayes loook for death, every day knocking at the gates of the grave,* and then the gates of the grave shall never prevail upon him to do him mischief. This was the advice of all the wise and good men of the world; who especially in the dayes and periods of their joy and festival egressions chose to throw some ashes into their chalices, some sober remembrances of their fatal period. Such was the black shirt of *Saladine*, the tombstone presented to the Emperour of Constantinople on

Si sapis, utaris totis Coline diebus, extremumq; tibi semper adesse putes. Martial.

on his Coronation day; the Bishop of Romes two reeds with flax and wax taper, the Egyptian skeleton served up at feasts, and *Trimalcions* banquet in *Petronius*, in which was brought in the image of a dead mans bones of silver with spondiles exactly turning to every of the Guests, and saying to every one, that you, and you must die, and look not one upon another, for every one is equally concerned in this sad representment. These in phantastic semblances declare a severe counsel and useful meditation; and it is not easy for a man to be gay in his imagination, or to be drunk with joy or wine, pride or revenge, who considers sadly that he must ere long dwell in a house of darkness and dishonour, and his bodie must be the inheritance of worms, and his soul must be what he pleases, even as a man makes it here by his living good or bad. I have read of a young Hermit who being passionately in love with a young Lady could not by all the arts of religion and mortification suppresse the trouble of that fancy, till at last being told that she was dead and had been buried about fourteen dayes, he went secretly to her Vault, and with the skirt of his mantle wiped the moisture from the Carkasse, and still at the return of his temptation laid it before him, saying, Behold this is the beauty of the woman thou didst so much desire; and so the man found his cure. And if we make death as present to us, our own death, dwelling and dressed in all its pomp of fancy and proper circumstances, if

Heu, Heu! nos miseros, quam totus homuncio nil est
Sic erimus cuncti postquam nos auferet Orcus:
Ergo vivamus dum licet esse, bene.

any thing will quench the heats of luſt, or the deſires of money, or the greedy paſſionate affections of this world, this muſt do it. But withall, the frequent uſe of this meditation, by curing our preſent inordinations will make death ſafe and friendly, and by its very cuſtom will make that the King of terrours ſhall come to us without his affrighting dreſſes; and that we ſhall ſit down in the grave as we compoſe our ſelves to ſleep, and do the duties of nature and choice. The old people that lived neer the Riphæan mountains, were taught to converſe with death, and to handle it on all ſides and to diſcourſe of it, as of a thing that will certainly come, and ought ſo to do. Thence their minds and reſolutions became capable of death, and they thought it a diſhonourable thing, with greedineſſe to keep a life that muſt go from us, to lay aſide its thorns, and to return again circled with a glory and a Diadem.

—Certe populi quos deſpicit Arctos
Felices errore ſuo, quos ille timorum
Maximus haud urget Lethi metus——
——Inde ruendi
In ferrum mens prona viris, animæq; capaces
Mortis, & ignavum redituræ parcere vitæ

2. *He that would die well muſt all the dayes of his life lay up againſt the day of death*, not only by the general proviſions of holineſſe and a pious life indefinitely, but, proviſions proper to the neceſſities of that great day of expence, in which a man is to throw his laſt caſt for an eternity of joyes or ſorrows; ever remembring, that this alone well performed is not enough to paſſe us into Paradiſe, but that alone done fooliſhly is enough to ſend us to hell; and the want of either a holy life, or death, makes a man to fall ſhort of the mighty price

qui quotidie vitæ ſuæ manum impoſuit non indigetempore. Senec.

price of our high calling. * In order to this rule we are to consider what special graces we shall then need to exercise, and by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers, and a great treasure of devotion laid up in Heaven, provide before hand a reserve of strength and mercy. Men in the course of their lives walk lazily and incuriously as if they had both their feet in one shoe, and when they are passively revolved to the time of their dissolution they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance, which Christ with so much pain and blood had purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian, *faith* and *patience*. When we our selves are to use the articles, to turn our former discourses into present practise, and to feel what we never felt before, we shall finde it to be quite another thing to be willing presently to quit this life, and all our present possessions for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many wayes, and of which if we fail any way we are miserable for ever. Then we shall finde how much we have need to have secured the Spirit of God, and the grace of faith by an habitual, perfect unmovable resolution. * The same also is the case of patience, which will be assaulted with sharp pains, disturbed fancies, great fears, want of a present minde, natural weaknesses, frauds of the Devil, and a thousand ac-

Insere nunc Melibæe pyros, pone ordine vites.

accidents and imperfections. It concerns us therfore highly in the whole course of our lives, not onely to accustome our selves to a patient suffering of injuries and affronts, of persecutions and losses, of crosse accidents and unnecessary circumstances; but also by representing death as present to us, to consider with what arguments then to fortifie our patience; and by assiduous and fervent prayer to God, all our life long call upon God to give us patience, and great assistances, a strong faith and a confirmed hope, the Spirit of God, and his Holy Angels assistants at that time, to resist and to subdue the devils temptations and assaults; and so to fortifie our hearts that it break not into intolerable sorrows and impatience, and end in wretchlessenesse and infidelity. * But this is to be the work of our life, and not to be done at once; but as God gives us time by succession, by parts and little periods. For it is very remarkable that God who giveth plenteously to all creatures, he hath scattered the firmament with stars as a man sowes corn in his fields, in a multitude bigger then the capacities of humane order; he hath made so much varietie of creatures, and gives us great choice of meats and drinks, although any one of both kindes would have served our needs; and so in all instances of nature; yet in the distribution of our time, God seems to be strait-handed, and gives it to us, not as Nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, so that we never can have two minutes together, but he takes away one when he gives us another. This should teach us to value our time, since God so values it, and by his

his ſo ſmall diſtribution of it, tells us, it is the moſt precious thing we have. Since therefore in the day of our death, we can have but ſtill the ſame little portion of this precious time, let us in every minute of our life, I mean, in every diſcernable portion lay up ſuch a ſtock of reaſon and good works, that they may convey a value to the imperfect and ſhorter actions of our death-bed; while God rewards the piety of our lives by his gracious acceptation and benediction, upon the actions preparatory to our death-bed.

3. *He that deſires to die well and happily, above all things muſt be carefull, that he do not live a ſoft, a delicate and voluptuous life*; but a life ſevere, holy, and under the diſcipline of the croſſe; under the conduct of prudence and obſervation, a life of warfare and ſober counſels, labour and watchfulneſſe. No man wants cauſe of tears and a daily ſorrow. Let every man conſider what he feels and acknowledge his miſery; let him confeſſe his ſin and chaſtiſe it; let him bear his croſſe patiently, and his perſecutions nobly, and his repentances willingly and conſtantly; let him pity the evils of all the world, and bear his ſhare of the calamities of his Brother; let him long and ſigh for the joyes of Heaven; let him tremble and fear becauſe he hath deſerved the pains of hell; let him commute his eternall fear with a temporall ſuffering, preventing Gods judgement by paſſing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare; and by that time he hath ſummed up all theſe labours; and duties, and contingencies, all the proper cauſes, inſtruments and acts of ſorrow, he will finde,

that for a ſecular joy and wantonneſſe of ſpirit, there are not left many void ſpaces of his life. Ch 4. v 9 It was Saint *James's* advice; *Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into weeping:* And *Bonaventure* in the life of Chriſt, reports that the H. Virgin Mother ſaid to S. *Elizabeth, That Grace does not deſcend into the ſoul of a man but by prayer and by affliction.* Certain it is, that a mourning ſpirit, and an afflicted body are great inſtruments of reconciling God to a ſinner, and they alwayes dwell at the gates of atonement and reſtitution. * But beſides this; a delicate and proſperous life is hugely contrary to the hopes of a bleſſed eternity. *Wo be to them that are at eaſe in Sion*; ſo it was ſaid of old; and our B. Lord ſaid, *Wo be to you that laugh, for you ſhall weep:* but *Bleſſed are they that mourn, for they ſhall be comforted.* Here or hereafter we muſt have our portion of ſorrows. *He that now goeth on his way weeping and beareth forth good ſeed with him, ſhall doubtleſſe come again with joy, and bring his ſheaves with him.* And certainly, he that ſadly conſiders the portion of *Dives*, and remembers that the account which *Abraham* gave him for the unavoidableneſſe of his torment, was becauſe he had *his good things in this life*, muſt in all reaſon, with trembling run from a courſe of banquets, and *faring deliciouſly every day*, as being a dangerous eſtate, and a conſignation to an evil greater then all danger, the pains and torment of unhappy ſouls. If either by patience or repentance, by compaſſion or perſecution, by choiſe or by conformity, by ſeverity or diſcipline, we allay the feſtival follies of a ſoft life, and profeſſe under the Croſſe

Neq; enim Deus ulla re perinde atq; corporis æruinna conciliatur. Naz. Orat. 18.

Amo 6. 1 Iuk. 6. 25 Mat. 5. 4

Pſa 126. 6.

of

of Chriſt, we ſhall more willingly and more ſafely enter into our grave: But the death-bed of a voluptuous man upbraids his little and coſening proſperities, and exacts pains made * ſharper by the paſſing from ſoft beds, and a ſofter mind. *He that would die holily and happily, muſt in this world love tears, humility, ſolitude and repentance.*

— * Sed longi pœnas fortuna favoris
Exigit a miſero, quæ tanto pondere famæ
Res premit adverſas, fatiſque prioribus urget. Lucan. l. 8

SECT. II.

Of daily examination of our actions, in the whole courſe of our health, preparatory to our death-bed.

HE that will die well and happily, muſt dreſſe his ſoul by a diligent and frequent ſcrutiny: He muſt perfectly underſtand, and watch the ſtate of his ſoul; he muſt ſet his houſe in order before he be fit to die. And for this there is great reaſon, and great neceſſity.

Reaſons for a daily examination.

1. For if we conſider the diſorders of every day, the multitude of impertinent words, the great portions of time ſpent in vanity, the daily omiſſions of duty, the coldneſſe of our prayers, the indifference of our ſpirit in holy things, the uncertainty of our ſecret

purposes, our infinite deceptions and hypocrisie, sometimes not known, very often not observed by our selves; our want of charity, our not knowing in how many degrees of action and purpose every vertue is to be exercised, the secret adherencies of pride, and too forward complacencie in our best actions, our failings in all our relations, the niceties of difference between some vertues and some vices, the secret undiscernable passages from lawfull to unlawfull in the first instances of change, the perpetuall mistakings of permissions for duty, and licentious practises for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawfull, our little greedinesses in eating, our surprises in the proportions of our drinkings, our too great freedoms and fondnesses in lawfull loves, our aptnesse for things sensual, and our deadnesse and tediousnesse of spirit in spiritual employments, besides infinite variety of cases of conscience that do occur in the life of every man, and in all entercourses of every life, and that the productions of sin are numerous and increasing, like the families of the Northern people, or the genealogies of the first Patriarks of the world; from all this we shall find that the computations of a mans life are busie as the Tables of Signes and Tangents, and intricate as the accounts of Eastern Merchants: and therefore it were but reason we should summe up our accounts at the foot of every page, I mean, that we call our selves to scrutiny every night when we compose our selves to the little images of Death.

2. For if we make but one Generall account,

count, and never reckon till we die, either we ſhall onely reckon by great ſummes, and remember nothing but clamorous and crying ſins, and never conſider concerning particulars, or forget very many; or if we could conſider all that we ought, we muſt needs be confounded with the multitude and variety. But if we obſerve all the little paſſages of our life, and reduce them into the order of accounts and accuſations, we ſhall finde them multiply ſo faſt, that it will not onely appear to be an eaſe to the accounts of our death-bed, but by the inſtrument of ſhame will reſtrain the inundation of evils; it being a thing intolerable to humane modeſty to ſee ſins increaſe ſo faſt, and vertues grow up ſo ſlow; to ſee every day ſtained with the ſpots of leproſie, or ſprinkled with the marks of a leſſer evil.

3. It is not intended, we ſhould take accounts of our lives onely to be thought religious, but that we may ſee our evil and amend it, that we daſh our ſins againſt the ſtones, that we may go to God, and to a ſpirituall Guide, and ſearch for remedies and apply them. And indeed no man can well obſerve his own groweth in Grace, but by accounting ſeldomer returns of ſin, and a more frequent victory over temptations; concerning which every man makes his obſervations according as he makes his inquiries and ſearch after himſelf: In order to this it was, that Saint *Paul* wrote; Before receiving the Holy Sacrament *Let a man examine himſelf, and ſo let him eat.* This precept was given in thoſe dayes when they communicated every day, and therefore *a daily examination* alſo was intended.

4. And it will appear highly fitting, if we

remember that at the day of judgement, no onely the greateſt lines of life, but every branch and circumſtance of every action, every word, and thought ſhall be called to ſcrutiny and ſevere judgement; inſomuch that it was a great truth which one ſaid; *Wo be to the moſt Innocent life if God ſhould ſearch into it, without mixtures of mercy.* And therefore we are here to follow S. *Pauls* advice; *Judge your ſelves and you ſhall not be judged of the Lord.* The way to prevent Gods anger is to be angry with our ſelves, and by examining our actions and condemning the Criminal, by being Aſſeſſors in Gods Tribunal, at leaſt we ſhall obtain the favour of the Court. *As therefore, every night we muſt make our bed the memoriall of our grave, ſo let our Evening thoughts be an image of the day of judgement.*

5. This advice was ſo reaſonable and proper inſtrument of vertue, that it was taught even to the Scholers of *Pythagoras* by their Maſter: '*Let not ſleep ſeiz upon the Regions of* '*your ſenſes, before you have three times recalled* '*the converſation and accidents of the day:* Ex-'amine what you have committed againſt the Divine Law, what you have omitted of your duty, and in what you have made uſe of the Divine Grace to the purpoſes of vertue and religion, *joyning the Judge reaſon to the legiſlative mind or conſcience,* that God may reigne there as a Law-giver and a Judge. Then Chriſts kingdom is ſet up in our hearts; then we alwayes live in the Eye of our Judge, and live by the meaſures of reaſon, religion, and ſober counſels.

Hierocl.

The benefits we ſhall receive by practiſing this

this advice, in order to a bleſſed death, will alſo adde to the account of reaſon and fair inducements.

The Benefits of this exerciſe.

1. By a daily examination of our actions we ſhall the eaſier cure a great ſin and prevent its arrival to become habitual. For [*to examine*] we ſuppoſe to be a relative duty and inſtrumentall to ſomething elſe. We examine our ſelves that we may finde out our failings, and cure them: and therefore if we uſe our remedy when the wound is freſh and bleeding, we ſhall finde the cure more certain, and leſſe painfull. For ſo a Taper when its crown of flames is newly blown off, retains a nature ſo ſymbolical to light, that it will with greedineſſe reenkindle and ſnatch a ray from the neighbour fire: So is the ſoul of Man, when it is newly fallen into ſin; although God be angry with it, and the ſtate of Gods favour, and its own graciouſneſſe is interrupted, yet the habit is not naturally changed; and ſtill God leaves ſome roots of vertue ſtanding, and the Man is modeſt, or apt to be made aſhamed, and he is not grown a bold ſinner; but if he ſleeps on it, and returns again to the ſame ſin, and by degrees growes in love with it, and gets the cuſtome, and the ſtrangeneſſe of it is taken away, then it is his Maſter, and is ſweld into a heap, and is abetted by uſe, and corroborated by newly entertained principles, and is inſinuated into his Nature, and hath poſſeſſed his affections, and tainted the will and the underſtanding; and by this time a man is in the ſtate of a decay-

ing Merchant, his accounts are so great, and so intricate, and so much in arrear, that to examine it will be but to represent the particulars of his calamity: therefore they think it better to pull the napkin before their eyes, then to stare upon the circumstances of their death.

2. A daily, or frequent examination of the parts of our life will interrupt the proceeding, and hinder the journey of little sins into a heap. For many dayes do not passe the best persons in which they have not many idle words, or vainer thoughts to sully the fair whiteneſse of their souls: Some indiscreet passions, or trifling purposes, some impertinent discontents, or unhandsome usages of their own persons or their deareſt Relatives. And though God *is not extreme to mark what is done amiſſe*, and therefore puts these upon the accounts of his Mercy, and the title of the Crosse, yet in two cases, these little sins combine and cluster; and we know that grapes were once in so great a bunch, that one cluster was the load of two men: that is, 1. When either we are in love with small sins; or 2. When they proceed from a careleſse and incurious spirit into frequency and continuance. For so the smalleſt atomes that dance in all the little cels of the world, are so trifling and immaterial that they cannot trouble an eye, nor vex the tendereſt part of a wound where a barbed arrow dwelt; yet when by their infinite numbers (as *Meliſſa* and *Parmenides* affirm) they danced first into order, then into little bodies, at laſt they made the matter of the world: So are the little indiscretions of our life; *they are alwayes inconſiderable*

rable if they be conſidered, and contemptible if they be not deſpiſed, and God does not regard them if we do. We may eaſily keep them aſunder by our daily or nightly thoughts, and prayers, and ſevere ſentences: But even the leaſt ſand can check the tumultuous pride, and become a limit to the Sea, when it is in a heap and in united multitudes; but if the wind ſcatter and divide them, the little drops and the vainer froth of the water begins to invade the Strand. Our ſighes can ſcatter ſuch little offences; but then, be ſure to breath ſuch accents frequently, leaſt they knot, and combine, and grow big as the ſhoar, and we *periſh in ſand*, in trifling inſtances. *He that deſpiſeth little things, ſhall periſh by little and little.* So ſaid the ſon of *Sirach*. Eccluſ. 19. 1.

3. A frequent examination of our actions will intenerate and ſoften our conſciences, ſo that they ſhall be impatient of any rudeneſſe or heavier load: And he that is uſed to ſhrink when he is preſſed with a branch of twining Oſier, will not willingly ſtand in the ruines of a houſe, when the beam daſhes upon the pavement. And, provided that our nice and tender ſpirit be not vexed into ſcruple, nor the ſcruple turn into unreaſonable fears, nor the fears into ſuperſtition; he that by any arts can make his ſpirit tender, and apt for religious impreſſions, hath made the faireſt ſeat for religion, and the unapteſt and uneaſieſt entertainment for ſin, and eternal death, in the whole world.

qui levi comminatione pellitur, non opus eſt ut fortitudine & armis invadatur. Senec.

4. A frequent examination of the ſmalleſt parts of our lives is the beſt inſtrument to make our repentance particular, and a fit remedy to

to all the members of the whole body of ſin. For our examination put off to our death-bed of neceſſity brings us into this condition, that very many thouſands of our ſins muſt be (or not be at al) waſhed off with a general repentance; which the more general and indefinite it is, it is ever ſo much the worſe: And if he that repents the longeſt and the oftneſt, and upon the moſt inſtances, is ſtill during his whole life, but an imperfect penitent, and there are very many reſerves left to be wiped off by Gods mercies, and to be eaſed by collateral aſſiſtances, or to be groaned for at the terrible day of judgement; it will be but a ſad ſtory to conſider, that the ſins of a whole life, or of very great portions of it, ſhall be put upon the remedy of one examination, and the advices of one diſcourſe, and the activities of a decayed body, and a weak and an amazed Spirit. Let us do the beſt we can, we ſhall finde that the meer ſins of ignorance, and unavoidable forgetfulneſſe will be enough to be intruſted to ſuch a bank, and that if a general repentance will ſerve towards their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence, if we ſhall think it to be enough on our death-bed to confeſſe the notorious actions of our lives, (and to ſay [*The Lord be merciful to me for the infinite tranſgreſſions of my life, which I have wilfully or careleſly forgot*] for very many of which, the repentance, the diſtinct, particular, circumſtantiate repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of theſe advantanges I ſhall not need to adde that if we decline or refuſe to call our ſelves frequently to ac-

account, and to uſe daily advices concerning the ſtate of our ſouls, it is a very ill ſigne, that our ſouls are not right with God, or that they do not dwell in religion. But this I ſhall ſay, that they who do uſe this exerciſe frequently will make their conſcience much at eaſe by caſting out a daily load of humor and ſurfet, the matter of diſeaſes and the inſtruments of death. *He that does not frequently ſearch his conſcience, is a houſe without a window*, and like a wilde untutored ſon of a fond and undiſcerning widow.

But if this exerciſe ſeem too great a trouble, and that by ſuch advices, religion will ſeem a burden, I have two things to oppoſe againſt it.

1. One is; that we had better bear the burden of the Lord, then the burden of a baſe and polluted conſcience. Religion cannot be ſo great a trouble as a guilty ſoul; and whatſoever trouble can be fancied in this or any other action of religion, it is onely to unexperienced perſons. It may be a trouble at firſt, juſt as is every change, and every new accident: but if you do it frequently and accuſtom your ſpirit to it, as the cuſtom will make it eaſy, ſo the advantages wil make it delectable; *that* will make it facile as nature, *theſe* will make it as pleaſant and eligible as reward.

Elige vitam optimam, conſuetudo faciet jucundiſſimam. Senec.

2. The other thing I have to ſay is this: That to examine our lives will be no trouble if we do not intricate it with buſineſſes of the world, and the Labyrinths of care and impertinent affairs. A man had need have a quiet and diſintangled life, who

Securæ & quietæ mentis eſt in omnes vitæ partes diſcurrere; occupatorum animi velut ſub jugo ſunt, reſpicere non poſſunt. Seneca.

comes

comes to search into all his actions, and to make judgement concerning his errors and his needs, his remedies and his hopes. *They that have great intrigues of the world, have a yoak upon their necks, & cannot look back*; and he that covets many things greedily, and snatches at high things ambitiously, that despises his Neighbour proudly, and bears his crosses peevishly, or his prosperity impotently and passionately; he that is prodigal of his precious time, and is tenacious and retentive of evil purposes, is not a man disposed to this exercise, he hath reason to be afraid of his own memory, and to dash his glasse in pieces, because it must needs represent to his own eyes an intolerable deformity. He therefore that resolves to live well whatsoever it costs him; he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world, in all things where prudently he may. But if we do otherwise, we shall finde that the accounts of our death-bed and the examination made by a disturbed understanding will be very empty of comfort and full of inconveniencies.

6. For hence it comes that men dye so timorously, and uncomfortably, as if they were forced out of their lives by the violencies of an executioner. Then, *without much examination* they remember how wickedly they have lived, without religion, against the laws of the covenant of grace, *without God in the world*; then they see sin goes off like an amazed, wounded, affrighted person from a lost battel, without honour, without a veil, with nothing but shame & sad remembrances. Then they can consider that if they had lived vertuously, all the trouble and objection of that would now

be

be paſt, and all that had remained ſhould be peace and joy, and all that good which dwells within the houſe of God, and *eternal life*. But now they finde *they have done amiſſe and dealt wickedly*, they have no bank of good works, but a huge treaſure of wrath, and they are going to a ſtrange place, and what ſhall be their lot is uncertain; (ſo they ſay, when they would comfort and flatter themſelves) but in truth of religion their portion is ſad and intollerable, without hope, and without refreſhment; and they muſt uſe little filly arts, to make them go off from their ſtage of ſins with ſome handſom circumſtances of opinion: They will in civility be abuſed that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted, and by that time they are gone awhile, they ſee that they deceived themſelves all their dayes, and were by others deceived at laſt.

Let us make it our own caſe; we ſhall come to that ſtate and period of condition, in which we ſhall be infinitely comforted, if we have lived well, er elſe be amazed and go off trembling, becauſe we are guilty of heaps of unrepented and unforſaken ſins; It may happen we ſhall not then underſtand it ſo, becauſe moſt men of late ages have been abuſed with falſe principles, and they are taught (or they are willing to believe) that a little thing is enough to ſave them, and that heaven is ſo cheap a purchaſe, that it will fall upon them whether they will or no. The miſery of it is, they will not ſuffer themſelves to be confuted, till it be too late to recant their errour. In the *interim*, they are impatient to be examined,

as

as a leper is of a comb, and are greedy of the world, as children of raw fruit; and they hate a severe reproof, as they do thorns in their beds; and they love to lay aside religion, as a drunken person does to forget his sorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the hieroglyphics of an eternal sorrow. The daughter of *Polycrates* dreamed that her Father was lifted up, and that *Jupiter* washed him and the Sun anointed him; but it proved to him but a sad prosperity: for after a long life of constant prosperous successes he was surprized by his enemies, and hanged up till the dew of heaven wet his cheeks, and the Sun melted his grease. Such is the condition of those persons who living either in the despight, or in the neglect of religion, lye wallowing in the drunkenness of prosperity, or worldly cares; they think themselves to be exalted, till the evil day overtakes them; and then they can expound their dream of life to end in a sad and hopeless death. I remember that *Cleomenes* that was called a God by the Egyptians, because when he was hang'd, a serpent grew out of his body, and wrapt it self about his head, till the Philosophers of Egypt said, it was natural that from the marrow of some bodies such productions should arise: and indeed it represents the condition of some men, who being dead are esteemed saints and beatified persons when their head is encircled with dragons, and is entered into the possession of Devils, *that old serpent and deceiver*; For indeed their life was secretly so corrupted, that such serpents fed upon the ruines of the spirit, and the decayes of grace

and

and reaſon. To be coſened in making judgements concerning our finall condition is extremely eaſie, but if we be coſened, we are infinitely miſerable.

SECT. III.

Of exerciſing Charity, during our whole life.

HE that would die well and happily muſt in his life time according to all his capacities exerciſe charity; and becauſe Religion is the life of the ſoul, and charity is the life of religion, the ſame which gives life to the better part of man which never dies, may obtain of God a mercy to the inferiour part of man in the day of its diſſolution.

Reſpice quid prodeſt præſentis temporis ævum,
O nec quod eſt, nihil eſt, præter amare Deum.

1. Charity is the great chanel through which God paſſes all his mercy upon mankinde. For we receive abſolution of our ſins in proportion to our forgiving our brother: this is the rule of our hopes, and the meaſure of our deſire in this world; and in the day of death and judgement the great ſentence upon mankinde ſhall be tranſacted according to our almes, which is the other part of Charity. Certain it is that God cannot, will not, never did reject a charitable man in his greateſt needs, and in his moſt paſſionate prayers; for *God himſelf is love*, and every degree of charity that dwells in us, is the participation of

Quod expendi habui,
Quod donavi habeo,
Quod negavi punior,
Quod ſervavi perdidi.

of the divine nature; and therefore when upon our death-bed, a cloud covers our heads, and we are enwrapped with sorrow; when we feel the weight of a sickneſſe, and do not feel the refreſhing viſitations of Gods loving kindneſſe; when we have many things to trouble us, and looking round about us, we ſee no comforter; then call to minde what injuries you have forgiven, how apt you were to pardon all affronts and real perſecutions? how you embraced peace when it was offered you? how you *followed after peace*, when it run from you? and when you are weary of one ſide, turn upon the other; and remember *the alms*, that by the grace of God, and his aſſiſtances you have done, and look up to God, and with the eye of faith behold him coming in the cloud, and pronouncing the ſentence of dooms day according to his mercies and thy charity.

2. Charity with its Twin-daughters, *almes* and *forgiveneſſe* is eſpecially effectual for the procuring Gods mercies in the day and the manner of our death: *almes deliver from death*, ſaid old *Tobias*, and *almes make an atonement for ſins*, ſaid the ſon of *Sirach*: and ſo ſaid *Daniel*, and ſo ſay all the wiſe men of the world. And in this ſence alſo is that of S. *Peter*, *Love covers a multitude of ſins*; and * S. *Clement* in his Conſtitutions gives this counſell; *If you have any thing in your hands, give it that it may work to the remiſſion of thy ſins; for by faith and alms ſins are purged.* The ſame alſo is the counſel of *Salvian*, who wonders that men

Tob. 4. 10 & 12. 9.
Eccluſ. 2. 30.
Dan. 4.
1 Pet. 4. 8
Iſai 1. 17.
* Lib. 7. cap. 13.
ἐαν ἔχεις θεραπεύειν τὸν χειρῶν σε δὸς ἵνα ἱλασθῇς εἰς λύτρωσιν ἁμαρτιῶν σε ἐλεημοσύναις γὰρ καὶ πίστει καθαρίζονται ἁμαρτίαι.

who

who are guilty of great and many ſins, will not work out their pardon by alms and mercy. But this alſo muſt be added out of the words of *Lactantius*, who makes this rule compleat and uſeful; *But think not, that becauſe ſins are taken away by alms, that by thy money thou mayeſt purchaſe a licenſe to ſin. For ſins are aboliſhed, if becauſe thou haſt ſinned thou giveſt to God, that is*, to Gods poor ſervants and his indigent, neceſſitous creature: But if thou ſinneſt upon confidence *of giving*, thy ſins are not aboliſhed. For God deſires infinitely that men ſhould be purged from their ſins, and therefore commands us to repent, But to repent is nothing elſe, but to profeſſe and affirm (that is, to purpoſe and to make good that purpoſe) that they will ſin no more.

Agere autem pœnitentiam nihil aliud eſt quam pronteri & affirmare ſe non ulterius peccaturum.

Now almes are therefore effective to the abolition and pardon of our ſins, becauſe they are preparatory *to*, and impetratory *of* the grace of repentance, and are *fruits of repentance*; and therefore S. *Chryſoſtom* affirmes, that repentance without almes is dead, and without wings, and can never ſoar upwards to the element of love. But becauſe they are a part of repentance, and hugely pleaſing to Almighty God, therefore they deliver us from the evils of an unhappy and accurſed death; for ſo Chriſt delivered his Diſciples from the ſea, when he appeaſed the ſtorm, though they ſtill ſailed in the chanel: and this S. *Hierome* verifies with all his reading and experience, ſaying, *I do not remember to have read, that ever any charitable perſon died an evil death*: and although a long experience hath obſerved Gods mercies to deſcend upon charitable people like the dew upon *Gideons* fleece when all the world

Orat 2. de pœnitentia.

Nunquam memini me legiſſe mala morte mortuum qui libenter opera charitatis exercuit. ad Nepo.

world was dry, yet for this alſo, we have a promiſe, which is, not onely an argument of a certain number of years (as experience is) but a ſecurity for eternall ages. *Make ye friends of the mammon of unrighteouſneſſe, that when ye fail they may receive you into everlaſting habitations:* When faith fails, and chaſtity is uſeleſſe, and temperance ſhall be no more, then charity ſhall bear you upon wings of cherubins, to the eternall mountain of the Lord. *I have been a lover of mankinde, and a friend, and mercifull, and now I expect to communicate in that great kindneſſe which he ſhews, that is, the great God and Father of men and mercies:* ſaid *Cyrus* the Perſian, on his death-bed.

Luk. 16. 9 ἔγω φιλανθρωπος ἐγενόμην, καὶ νῦν ἐλπίδας μοι δοκῶ κοινωνῆσαι τῆ ἐυεργετικωτάτῃ αἰθρώπους.

I do not mean this ſhould onely be a death-bed charity, any more then a death-bed repentance; but it ought to be the charity of our life, & healthfull years; a parting with portions of our goods then, when we can keep them: we muſt not firſt kindle our lights, when we are to deſcend into our houſes of darkneſſe, or bring a glaring torch ſuddenly to a dark room, that will amaze the eye and not delight it, or inſtruct the body; but if our Tapers have in their conſtant courſe deſcended into their grave crowned all the way with light, then let the death-bed charity be doubled, and the light burn brighteſt when it is to deck our hearſe. But concerning this I ſhall afterwards give account.

Da dum tempus habes, tibi propria ſit manus hæres; Auferet hoc nemo quod habis ipſe Deo. Goner in voce adamant.

SECT.

SECT. IV.

General considerations to enforce the former practises.

THese are the generall instruments of preparation, in order to a holy death. It will concern us all to use them *diligently* and *speedily*; for *we must be long in doing that which must be done but once*; and therefore we must begin betimes, and lose no time; especially since it is so great a venture, and upon it depends so great a state. *Seneca* said well, There is no Science or Art in the world so hard as to live and die well: The professors of other arts are vulgar and many, but he that knows how to do this business is certainly instructed to eternity. But then let me remember this, that a wise person will also put most upon the greatest interest. Common prudence will teach us this. No man will hire a Generall to cut wood, or shake hay with a Scepter, or spend his soul and all his faculties upon the purchase of a cockleshell; but he will fit instruments to the dignity and exigence of the designe; and therefore since heaven is so glorious a state, and so certainly designed for us, if we please, let us spend all that we have, all our passions and affections, all our study and industry, all our desires and stratagems, all our witty and ingenuous faculties toward the arriving thither, whither *if we do come*, every

Quod sæpe fieri non potest fiat diu. Senec.

Nullius rei quam vivere difficilior est scientia. Professores aliarum artium vulgo multiq; sunt. senec.

Nunc ratio nulla est restandi nulla facultas Æternas quoniam pœnas in morte timendum. Lucret.

Virtutem videant, intabeſcantq; relicta,

every minute will infinitely pay for all the troubles of our whole life: *If we do not*, we ſhall have the reward of fools, an unpitied and an upbraided miſery.

To this purpoſe I ſhall repreſent the ſtate of dying and dead men in the devout words of ſome of the Fathers of the Church, whoſe ſenſe I ſhall exactly keep; but change their order, that by placing ſome of their diſperſed meditations into a chain, or ſequell of diſcourſe, I may with their precious ſtones make an *Union*, and compoſe them into a jewel; for though the meditation is plain and eaſie, yet it is affectionate, and materiall, and true, and neceſſary.

The circumſtances of a dying mans ſorrow and danger.

When the ſentence of death is decreed, and begins to be put in execution, it is ſorrow enough to ſee or feel reſpectively the ſad accidents of the agony, and laſt contentions of the ſoul, and the reluctancies and unwillingneſſes of the body. The forehead waſh'd with a new and ſtranger baptiſme, beſmeared with a cold ſweat, tenacious and clammy, apt to make it cleave to the roof of his coffin; the noſe cold and undiſcerning, not pleaſed with perfumes, nor ſuffering violence with a cloud of unwholſome ſmoak; the eyes dim as a ſullied mirror, or the face of heaven, when God ſhews his anger in a prodigious ſtorm; the feet cold, the hands ſtiffe, the Phyſitians deſpairing, our friends weeping, the rooms dreſſed with darkneſſe and ſorrow, and the exteriour parts betraying what are the violences

Nilus.

violences which the ſoul and ſpirit ſuffer; the nobler part like the lord of the houſe, being assaulted by exteriour rudeneſſes, and driven from all the out-works; at laſt, faint and weary, with ſhort and frequent breathings, interrupted with the longer accents of ſighes, without moiſture, but the excreſcencies of a ſpilt humour, when the pitcher is broken at the ciſterne; it retires to its laſt fort, *the heart*, whither it is purſued and ſtormed, and beaten out, as when the barbarous Thracian ſacked the glory of the Grecian Empire. Then calamity is great, and ſorrow rules in all the capacities of man: then the mourners weep, becauſe it is civil, or becauſe they need thee, or becauſe they fear, but who ſuffers for thee with a compaſſion ſharp as is thy pain? Then the noiſe is like the faint eccho of a diſtant valley, & few heare, and they will not regard *thee*, who ſeemeſt like a perſon void of underſtanding, and of a departing intereſt. *Verè tremendum eſt mortis ſacramentum.* But theſe accidents are common to all that die, and when a ſpeciall providence ſhall diſtinguiſh them, they ſhall die with eaſie circumſtances; but as no piety can ſecure it, ſo muſt no confidence expect it, but wait for the time, and accept the manner of the diſſolution. But that which diſtinguiſhes them is this. S. Baſil.

He that hath lived a wicked life, if his conſcience be alarmed, and that he does not die like a Wolf, or a Tigre without ſenſe or remorſe of all his wildneſſe, and his injury, his beaſtly nature, and deſert, and untilled manners, if he have but ſenſe of what he is going to ſuffer, or what he may expect to be his portion, then we may imagine the terrour

of their abused fancies, how they see affrighting shapes, and because they fear them, they feel the gripes of Devils, urging the unwilling souls from the kinder and fast embraces of the body, calling to the grave, and hasting to judgement, exhibiting great bills of uncancelled crimes, awaking and amazing the conscience, breaking all their hope in pieces, and making faith useless and terrible, because the malice was great and the charity was none at all. Then *they look for some to have pity on them, but there is no man.* No man dares be their pledge, *No man can redeem their soul,* which now feels what it never feared. Then the tremblings and the sorrow, the memory of the past sin, and the fear of future pains, and the sense of an angry God, and the presence of some Devils consigne him to the eternall company of all the damned and accursed spirits: then they want an Angel for their guide, and the Holy Spirit for their comforter, and a good conscience for their testimony, and Christ for their Advocate, and they die and are left in prisons of earth or air, in secret and undiscerned regions to weep and tremble, and infinitely to fear the coming of the day of Christ; at which time they shall be brought forth to change their condition into a worse, where they shall for ever feel more then we can beleeve or understand.

S. Chrysostomus.

Ephræm Syrus.

5. But when a good man dies; one that hath lived innocently or made *joy in Heaven* at his timely and effective repentance, and in whose behalf the Holy Jesus hath interceded prosperously, and for whose interest the Spirit makes interpellations with groans and sighs unutterable, and in whose defence the Angels drive away

away the Devils on his death-bed, becauſe his ſins are pardoned, and becauſe he reſiſted the Devil in his life time, and fought ſucceſſefully, and perſevered unto the end, then the joyes break forth through the clouds of ſickneſſe, and the conſcience ſtands upright, and confeſſes the glories of God, and owns ſo much integrity that it can hope for pardon, and obtain it too: Then the ſorrowes of the ſickneſſe, and the flames of the Feaver, or the faintneſſe of the conſumption do but untye the ſoul from its chain, and let it go forth, firſt into liberty, and then to glory; for it is but for a little while that the face of the ſkie was black, like the preparations of the night, but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watry eye, and then ſhine without a tear; but it is an infinite refreſhment to remember all the comforts of his prayers, the frequent victory over his temptations, the mortification of his luſt, the nobleſt ſacrifice to God in which he moſt delights, that we have given him our wills, and killed our appetites for the intereſt of his ſervices; then all the trouble of that is gone, and what remains is a portion in the inheritance of Jeſus, of which he now talks no more as a thing at diſtance, but is entring into the poſſeſſion. When the veil is rent, and the priſon doors are open at the preſence of Gods Angel, the ſoul goes forth full of hope, ſometimes with evidence, but alwayes with certainty in the thing, and inſtantly it paſſes into the throngs of Spirits, where Angels meet it ſinging, and the Devils flock with malitious and vile purpoſes, deſiring

S. Martyrius. *S.* Euſtratius Martyr.

to lead it away with them into their houses of sorrow; there they see things which they never saw, and hear voices which they never heard: There the Devils charge them with many sins; And the Angels remember that themselves rejoyced when they were repented of. Then the Devils aggravate and describe all the circumstances of the sin, and adde calumnies, and the Angels bear the soul forward still, because their Lord doth answer for them: Then the Devils rage and gnash their teeth: they see the soul chast and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the tongue was refrained and sanctified, and then hold their peace: Then the soul passes forth and rejoyces, passing by the Devils in scorn and triumph, being securely carried into the bosome of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared, and then they shall feast and sing, rejoyce and worship for * ever and ever. Fearful and formidable to unholy persons is the first meeting with spirits in their separation. But the victory which holy souls receive by the mercies of Jesus Christ, and the conduct of Angels is a joy that we must not understand till we feel it: and yet such which by an early and a persevering piety we may secure: but let us enquire after it no further, because it is secret.

Chryso. Homus,

* μεγίστη τῶν εἰρτῶν ἐποστάσεως δὲ ἡ ἀπαντήσις ἀγγέλων ἢ ψυχή. Philo.

CHAP.

CHAP. III.

Of the ſtate of ſickneſſe, and the temptations incident to it with their proper remedies,

SECT. I.

Of the ſtate of ſickneſſe:

Adams ſin brought death into the world, and man did die the ſame day in which he ſinned, according as God had threatned: He did not die, as death is taken for a ſeparation of ſoul and body; that is not death properly; but the ending of the laſt act of death: juſt as a man is ſaid to be *born*, when he ceaſes any longer to be *born* in his mothers womb. But whereas to man was intended a life long and happy, without ſickneſſe, ſorrow or infelicity, and this life ſhould be lived here or in a better place, and the paſſage from one to the other ſhould have been eaſy, ſafe and pleaſant, now that man ſinned, he fell from that ſtate to a contrary.

If *Adam* had ſtood he ſhould *not alwayes* have lived in this world; for this world was

not a place capable of giving a dwelling to all those myriads of men and women which should have been born in all the generations of infinite and eternal ages; for so it must have been, if man had not dyed at all, nor yet have removed hence at all: Neither is it likely that mans innocence should have lost to him all possibility of going thither, where the duration is better, measured by a better time, subject to fewer changes, and which is now the reward of a returning vertue, which in all natural senses is lesse then innocence, save that it is heightned by Christ to an equality of acceptation with the state of innocence: But so it must have been, that his innocence should have been punished with an eternal confinement to this state, which in all reason is the lesse perfect, the state of a traveller, not of one possessed of his inheritance. It is therefore certain Man should have changed his abode: for so did *Enoch*, and so did *Elias*, and so shall all the world that shall be alive at the day of judgement: *They shall not die, but they shall change* their place, and their abode, their duration and their state, and all this without death.

That death therefore which God threatned to *Adam* and which passed upon his posterity, is not the going out of this world, but *the manner of going*. If he had staid in innocence, he should have gone from hence placidly, and fairly, without vexatious and afflictive circumstances; he should not have dyed by sickness, misfortune, defect, or unwillingnesse; but when he fell, then he began to die; *the same day*, (so said God:) and that must needs be true: and therefore it must mean, that upon that

Prima quæ vitam dedit, hora carpsit. Hercul. Tur.

that very day he fell into an evil and dangerous condition; a ſtate of change and affliction; then death began, that is, the man began to die by a natural diminution, and aptneſſe to diſeaſe and miſery. His firſt ſtate was and ſhould have been (ſo long as it laſted) a happy duration; His ſecond was a daily and miſerable change; and this was the dying properly.

Naſcentes morimur finiſq; ab origine pendet. Manil.

This appears in the great inſtance of *damnation*, which in the ſtile of Scripture is called eternal death; not becauſe it kills or ends the duration; it hath not ſo much good in it; but becauſe it is a perpetual infelicity, Change or ſeparation of ſoul and body is but accidental to death. Death may be with, or without either: but the formality, the curſe and the ſting of death, that is, miſery, ſorrow, fear, diminution, defect, anguiſh, diſhonour, and whatſoever is miſerable, and afflictive in nature, that is death: death is not an action, but a whole ſtate and condition; and this was firſt brought in upon us by the offence of one man.

But this went no further then thus to ſubject us to temporal infelicity. If it had proceeded ſo as was ſuppoſed, Man had been much more miſerable; for man had more then one original ſin in this ſence: and though this death entred firſt upon us by *Adams* fault, yet it came neerer unto us, and increaſed upon us by the ſins of more of our forefathers. For *Adams* ſin left us in ſtrength enough to contend with humane calamities for almoſt a thouſand years together. But the ſins of his children, our forefathers, took off from us half the ſtrength about the time of the flood;

and then from 500. to 250. and from thence to 120. and from thence to threeſcore and ten, ſo halfing it, till it is almoſt come to nothing. But by the ſins of men in the ſeveral generations of the world, *death*, that is, miſery and diſeaſe, is haſtned ſo upon us, that we are of a contemptible age; and becauſe we are to die by ſuffering evils, and by the daily leſſening of our ſtrength and health; this death is ſo long a doing, that it makes ſo great a part of our ſhort life uſeleſſe and unſerviceable, that we have not time enough to get the perfection of a ſingle manufacture; but ten or twelve generations of the world muſt go to the making up of one wiſe man, or one excellent Art: and in the ſucceſſion of thoſe ages, there happens ſo many changes and interruptions, ſo many warres and violencies, that ſeven years fighting ſets a whole Kingdom back in learning and vertue, to which they were creeping, it may be, a whole age.

And thus alſo we do evil to our poſterity, as *Adam* did to his, and *Cham* did to his, and *Eli* to his, and all they to theirs, who by ſins cauſed God to ſhorten the life, and multiply the evils of mankinde: and for this reaſon it is, the world grows worſe and worſe, becauſe ſo many original ſins are multiplied, and ſo many evils from Parents deſcend upon the ſucceeding generations of men, that they derive nothing from us but original miſery.

But he who reſtored the law of Nature, did alſo reſtore us to the condition of Nature; which being violated by the introduction of death, Chriſt then repaired when he ſuffered and overcame death for us: that is, he hath taken away the unhappineſſe of ſickneſſe, and the

the ſting of death, and the diſhonours of the grave, of diſſolution and weakneſſe, of decay and change; and hath turned them into acts of favour, into inſtances of comfort, into opportunities of vertue; Chriſt hath now knit them into roſaries, and coronets, he hath put them into promiſes and rewards, he hath made them part of the portion of his elect; they are *inſtruments*, and *earneſts*, and *ſecurities*, and *paſſages* to the greateſt perfection of humane nature, and the Divine promiſes. So that it is poſſible for us now to be reconciled to ſickneſſe; *It came in by ſin, and therefore is cured when it is turned into vertue*; and although it may have in it the uneaſineſſe of labour, yet it will not be uneaſie as ſin, or the reſtleſſeneſſe of a diſcompoſed conſcience: If therefore we can well manage our ſtate of ſickneſſe, *that we may not fall by pain, as we uſually do by pleaſure*, we need not fear; for no evil ſhall happen to us.

SECT. II.

Of the firſt temptation proper to the ſtate of ſickneſſe; Impatience.

MEn that are in health are ſevere exactors of patience at the hands of them that are ſick, and they uſually judge it not by terms of relation, between God and the ſuffering man; but between him and the friends that ſtand by the bed-ſide. It will be therefore neceſſary that we truly underſtand to what

duties and actions the patience of a ſick man ought to extend.

Eſulatu, queſtu, gemitu, fremitibus reſonando multum flebiles voces refert. Cic. Tuſc

1. Sighes and groans, ſorrow and prayers, humble complaints, and dolorous expreſſions are the ſad accents of a ſick mans language; for it is not to be expected that a ſick man ſhould act a part of patience with a countenance like an Orator, or grave like a Dramatick perſon. It were well if all men could bear an exteriour decencie in their ſickneſſe, and regulate their voice, their face, their diſcourſe, and all their circumſtances by the meaſures, and proportions of comlineſſe and ſatisfaction to all the ſtanders by. But this would better pleaſe them then aſſiſt him; the ſick man would do more good to others, then he would receive to himſelf.

Concedendum eſt gementi.

2. Therefore, ſilence and ſtill compoſures, and not complaining, are no parts of a ſick mans duty; they are not neceſſary parts of patience: We find that *David roared for the very diſquietneſſe of his ſickneſſe*; and he lay *chattering like a ſwallow*, and *his throat was dry* with calling for help upon his God. Thats the proper voice of ſickneſſe; and certain it is, that the proper voyces of ſickneſſe are expreſſely *vocal*, and *petitory* in the eares of God, and call for pity in the ſame accent, as the cryes and oppreſſions of Widows and Orphans do for vengeance upon their perſecutors, though they ſay no Collect againſt them. For there is *the voyce of man*, and there is *the voyce of the diſeaſe*, and God hears both; And the louder the diſeaſe ſpeaks, there is the greater need of mercy and pity, and therefore God will the ſooner hear it. *Abels blood had a voice* and cried to God, and *humility hath a voice*

and

and cries ſo loud to God, that *it pierces the clouds*; and ſo hath every ſorrow, and every ſickneſſe: and when a man cries out, and complains but according to the ſorrowes of his pain, it cannot be any part of a culpable impatience, but an argument for pity.

—Flagrantior æquo
Non debet dolor eſſe viri nec
vulnere major.
Ju. Sat. 13.

3. Some ſenſes are ſo ſubtile, and their perceptions ſo quick and full of reliſh, and their ſpirits ſo active, that the ſame load is double upon them, to what it is to another perſon; and therefore comparing the expreſſions of the one to the ſilence of the other, a different judgement cannot be made concerning their patience: Some natures are querulous, and melancholy, and ſoft, and nice, and tender, and weeping, and expreſſive; others are ſullen, dull, without apprehenſion, apt to tolerate and carry burdens; and the crucifixion of our Bleſſed Saviour falling upon a delicate and virgin body, of curious temper, and ſtrict, equall compoſition, was naturally more full of torment then that of the ruder theeves, whoſe proportions were courſer and uneven.

4. In this caſe it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable then an even temper in our whole life, and in every action: but this evenneſſe cannot be kept unleſſe every man follows his own nature, without ſtriving to imitate the circumſtances of another: and what is ſo in the thing it ſelf, ought to be ſo in our

Omnino ſi quicquam eſt decorum nihil eſt profecto magis, quam æqualitas univerſæ vitæ, tum ſingularium actionum: quam autem conſervare non poſſis ſi alienorum naturam imitans omittas tuam.

judgements concerning the things. We must not call any one impatient if he be not silent in a feaver as if he were asleep, or as if he were dull, as *Herods* son of Athens.

5. Nature in some cases hath made cryings out, and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions when they threw their fatall nets that they might load their enemy with the snares and weights of death, they groaned aloud, and sent forth the anguish of their spirit into the eyes and heart of the man that stood against them: so it is in the endurance of some sharp pains, the complaints and shrikings, the sharp groans, and the tender accents send forth the afflicted spirits and force a way that they may ease their oppression and their load, that when they have spent some of their sorrows, by a sally forth, they may returne better able to fortifie the heart. Nothing of this is a certain *signe*, much lesse *an action* or *part* of impatience; and when our blessed Saviour suffered his last, and sharpest pang of sorrow, *he cryed out with a loud voice*, and resolved to die, and did so.

Quia profundenda voce omne corpus intenditur veniq; plaga vehementior. Cic. Tusc.

SECT. III.

Constituent or integrall parts of patience.

1. THat we may secure our patience, we must take care that *our complaints be without despair*. Despair sins against the reputation

tation of Gods goodneſſe, and the efficacy of all our old experience: By deſpair we deſtroy the greateſt comfort of our ſorrowes, and turn our ſickneſſe into the ſtate of Devils, and periſhing ſouls. No affliction is greater then deſpair, for that is it which makes hell fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervalls of ſickneſſe with a worſe torture; it makes all ſpiritual arts uſeleſſe, and the office of ſpiritual comforters and guides to be impertinent.

Againſt this, *hope* is to be oppoſed; and its proper acts as it relates to the vertue and exerciſe of patience are; 1 Praying to God for help and remedy; 2 ſending for the guides of ſouls; 3. uſing all holy exerciſes and acts of grace, proper to that ſtate; which who ſo does hath not the impatience of deſpair; every man that is patient hath hope in God in the day of his ſorrows.

2. Our complaints in ſickneſſe muſt be *without murmure*. Murmur ſins againſt Gods providence and government: by it we grow rude, and like the falling Angels, diſpleaſed at Gods ſupremacy: and nothing is more unreaſonable: it talks againſt God, for whoſe glory all ſpeech was made; it is proud and phantaſtic, hath better opinions of a ſinner then of the Divine juſtice, and would rather accuſe God then himſelf.

Againſt this is oppoſed that part of patience which reſignes the man into the hands of God; ſaying with old *Eli*, *It is the Lord, let him do what he will*; and [*Thy will be done in earth as it is in heaven*] and ſo by admiring Gods juſtice and wiſdom, does alſo diſpoſe the ſick perſon

perſon for receiving Gods mercy; and ſecures him the rather in the grace of God. The proper acts of this part of patience are, 1. To confeſſe our ſins and our own demerits. 2. It increaſes and exerciſes humility. 3. It loves to ſing praiſes to God, even from the loweſt abyſſe of humane miſery.

3. Our complaints in ſickneſſe muſt be *without peeviſhneſſe*. This ſins againſt civility, and that neceſſary decency, which muſt be uſed toward the miniſters and aſſiſtants. By peeviſhneſſe we increaſe our own ſorrowes, and are troubleſome to them that ſtand there to eaſe ours. It hath in it harſhneſſe of nature, and ungentleneſſe, wilfulneſſe, and Phantaſtic opinions, moroſity and incivility.

Againſt it are oppoſed obedience, tractability, eaſineſſe of perſuaſion, aptneſſe to take counſel. The acts of this part of patience are, 1. To obey our Phyſitians. 2. To treat our perſons with reſpect to our preſent neceſſities. 3. Not to be ungentle, and uneaſy to the miniſters, and nurſes that attend us; But to take their diligent and kinde offices as ſweetly as we can, and to bear their indiſcretions, or unhandſome accidents contentedly, and without diſquietneſſe within, or evil language, or angry words without. 4. Not to uſe unlawful means for our recovery.

Vide chap. 4. Sect. 1.

If we ſecure theſe particulars, we are not lightly to be judged of, by noiſes and poſtures, by colours and images of things, by paleneſſe, or toſſings from ſide to ſide. For it were a hard thing that thoſe perſons who are loaden with the greatneſſe of humane calamities, ſhould be ſtrictly tyed to ceremonies and forms of things. He is patient that calls upon God

God, that hopes for health or heaven, that believes God is wiſe and juſt in ſending him afflictions; that confeſſes his ſins and accuſes himſelf, and juſtifies God; that expects God will turne this into good; that is civil to his Phyſitians and his ſervants; that converſes with the guides of ſouls, the miniſters of religion; and in all things ſubmits to Gods will; and would uſe no indirect means for his recovery; but had rather be ſick and die, then enter at all into Gods diſpleaſure.

SECT. IV.

Remedies againſt impatience, by way of conſideration.

AS it happens concerning death, ſo it is in ſickneſſe which is death's handmaid. It hath the fate to ſuffer calumny and reproach, and hath a name worſe then its nature.

1. For there is no ſickneſſe ſo great but children endure it, and have natural ſtrengths to bear them out quite through the calamity, what period ſoever nature hath allotted it. Indeed they make no reflexions upon their ſufferings and complain of ſickneſſe with an uneaſy ſigh, or a natural groan, but conſider not what the ſorrows of ſickneſſe mean; and ſo bear it by a direct ſufferance, and as a pillar bears the weight of a roof: But then why cannot we bear it ſo to? For this which we call a reflexion upon, or a conſidering of our ſickneſſe, is nothing but a perfect inſtrument of

of trouble, and consequently a temptation to impatience. It serves no end of nature, it may be avoided, and we may consider it onely as an expression of Gods Anger, and an emissary, or procurator of repentance. But all other considering it, except where it serves the purposes of medicine and art, is nothing, but under the colour of reason, an unreasonable device to heighten the sickness, and increase the torment. But then, children want this act of reflex perception, or reasonable sense whereby their sickness becomes lesse pungent and dolorous; so also do they want the helps of reason, whereby they should be able to support it. For certain it is, reason was as well given us to harden our spirits and stiffen them in passions and sad accidents, as to make us bending and apt for action: and if in men God hath heightned the faculties of apprehension, he hath increased the auxiliaries of reasonable strengths; that Gods rod, and Gods staffe might go together, and the beam of Gods countenance may as well refresh us with its light, as scorch us with its heat. But poor children that endure so much, have not inward supports and refreshments to bear them through it; they never heard the sayings of old men, nor have been taught the principles of severe philosophy, nor are assisted with the results of a long experience, nor know they how to turn a sickness into vertue, and a Feaver into a reward; nor have they any sense of favors, the remembrance of which may alleviate their burden; and yet nature hath in them teeth and

Prætulerim delyrus inersq; videri,
Dum mea delectant mala me, vel denique fallant,
Quam sapere & ringi.
Hor. lib. 2. ep. 2.

and nails enough to ſcratch, and fight againſt the ſickneſs, and by ſuch aids as God is pleaſed to give them, they wade thorough the ſtorm, and murmur not: and beſides this yet, although infants have not ſuch briſk perceptions upon the ſtock of reaſon, they have a more tender feeling upon the accounts of ſenſe, and their fleſh is as uneaſy by their natural ſoftneſſe and weak ſhoulders, as ours by our too forward apprehenſions. Therefore bear up: either you or I, or ſome man wiſer, and many a woman weaker then us both, or the very children have endured worſe evil then this that is upon thee now.

Στῆθι τλήτε κραδίην ἐνὶ παπτήνασα μάλα·
Τέτλαθι δὴ καὶ κύντερον ἄλλο πεπόνθης.
Ulyſſes apud Hom.

That ſorrow is hugely tolerable which gives its ſmart but by inſtants and ſmalleſt proportions of time. No man at once feels the ſickneſſe of a week, or of a whole day; but the ſmart of an inſtant: and ſtill every portion of a minute, feels but its proper ſhare; and the laſt groan ended all the ſorrow of its peculiar burden: and what minute can that be, which can pretend to be intolerable? and the next minute is but the ſame as the laſt: and the pain flowes like the drops of a river, or the little ſhreds of time: and if we do but take care of the preſent minute, it cannot ſeem a great charge, or a great burden; but that care will ſecure our duty, if we ſtill will but ſecure the preſent minute.

3. If we conſider how much men can ſuffer if they liſt, and how much they do ſuffer for great and little cauſes, and that no cauſes are greater then the proper cauſes of patience in ſickneſſe

ſickneſſe (that is neceſſity and religion) we cannot without huge ſhame to our nature, to our perſons, and to our manners complain of this tax and impoſt of nature. This experience added ſomething to the old Philoſophy. When the Gladiators were expoſed naked to each others ſhort ſwords, and were to cut each others ſouls away in portions of fleſh, as if their forms had been as diviſible as the life of worms: they did not ſigh or groan, it was a ſhame to decline the blow, but according to the juſt meaſures art. The women that ſaw the wounds ſhrike out; and he that receives it holds his peace. They did not only ſtand bravely, but would alſo fall ſo; and when he was down, ſcorn'd to ſhrink his head, when the inſolent conquerer came to lift it from his ſhoulders: and yet this man in his firſt deſigne, onely aimed at liberty, and the reputation of a good fencer; and when he ſunk down, he ſaw he could onely receive the honour of a bold man; the noiſe of which he ſhall never hear, when his aſhes were crammed in his narrow Urne. And what can we complain of the weakneſſe of our ſtrengths, or the preſſures of diſeaſes, when we ſee a poor ſouldier ſtand in a breach almoſt ſtarved with cold and hunger; and his cold apt to be relieved onely by the heats of Anger, a Feaver or a fired muſket? and his hunger ſlacked by a greater pain, and a huge fear? this man ſhall ſtand in his arms and wounds, *patiens liminis atq; ſolis*, pale and faint, weary and watchful; and at night ſhall have a bullet pulled out of his fleſh, and ſhivers from his bones,

Spectatores vociferantur, ictus tacet.

Quis mediocris gladiator ingemuit? Quis vultum mutavit unquam? Quis non modo ſteterit, verum etiam decubuit turpiter? Tuſc. Qu. lib. 2.

bones, and endure his mouth to be ſewed up from a violent rent to its own dimenſion, and all this for a man whom he never ſaw, or if he did, was not noted by him; but one that ſhall condemn him to the gallows if he runs from all this miſery. It is ſeldome that God ſends ſuch calamities upon men, as men bring upon themſelves, and ſuffer willingly. But that which is moſt conſiderable, is, that any paſſion and violence upon the ſpirit of man makes him able to ſuffer huge calamities, with a certain conſtancy and an unwearied patience. *Scipio Africanus* was wont to commend that ſaying in *Xenophon*, that the ſame labours of warfare were eaſier far to a General then to a common ſouldier, becauſe he was ſupported by the huge appetites of honour, which made his hard marches nothing but ſteppings forward, and reaching at a triumph. Did not the Lady of *Sabinus* for others intereſt bear twins privately and without groaning? Are not the labours and cares, the ſpare diet, and the waking nights of covetous and adulterous, of ambitious and revengful perſons, greater ſorrowes and of more ſmart then a Feaver, or the ſhort pains of childebirth? what will not render women ſuffer to hide their ſhame? And if vice, and paſſion, luſt, and inferiour appetites can ſupply to the tendereſt perſons ſtrengths more then enough, for the ſufferance of the greateſt natural violences, can we ſuppoſe that honeſty and religion, and the grace of God are more nice, tender, and effeminate?

4. Sickneſſe is the more tolerable becauſe it cures very many evils, and takes away the ſenſe of all the croſſe fortunes which amaze the

the ſpirits of ſome men, and tranſport them certainly beyond all the limits of patience. Here all loſſes and diſgraces, domeſtick cares and publick evils, the apprehenſions of pity, and a ſociable calamity, the fears of want and the troubles of ambition, lie down and reſt upon the ſick mans pillow. One fit of the ſtone takes away from the fancies of men, all relations to the world and ſecular intereſts; at leaſt they are made dull and flat, without ſharpneſſe and an edge.

And he that ſhall obſerve the infinite variety of troubles which afflicts ſome buſie perſons, & almoſt all men in very buſie times, will think it not much amiſſe that thoſe huge numbers were reduced to certainty, to method, and an order; and there is no better compendium for this, then that they be reduced to one. And a ſick man ſeems ſo unconcerned in the things of the world, that although this ſeparation be done with violence; yet it is no otherwiſe then all noble contentions are, and all honours are purchaſed, and all vertues are acquired, and all vices mortified, and all appetites chaſtiſed, and all rewards obtained: there is infallibly to all theſe a difficulty and a ſharpneſſe annexed, without which there could be no proportion between a work and a reward. To this adde, that ſickneſſe does not take off the ſenſe of ſecular troubles, and worldly cares from us, by imploying all the perceptions, and apprehenſions of men, by filling all faculties with ſorrow, and leaving no room for the leſſer inſtances of troubles; as little rivers are ſwallowed up in the Sea: But ſickneſſe is a meſſenger of God, ſent

ſent with purpoſes of abſtraction and ſeparation, with a ſecret power and a proper efficacie to draw us off from unprofitable and uſeleſſe ſorrows: and this is effected *partly* by reaſon that it repreſents the uſeleſſeneſſe of the things of this world, and that there is a portion of this life in which honours and things of the world cannot ſerve us to many purpoſes, partly by preparing us to death, and telling us that a man ſhall deſcend thither whence this world cannot redeem us, & where the goods of this world cannot ſerve us.

5. And yet after all this, ſickneſſe leaves in us appetites ſo ſtrong, and apprehenſions ſo ſenſible, and delights ſo many, and good things in ſo great a degree, that a healthleſſe body, and a ſad diſeaſe do ſeldome make men weary of this world; but ſtill they would fain find an excuſe to live. The gout, the ſtone, and the toothach, the *ſciatica*, ſore eyes, and an aking head, are evils indeed; But ſuch, which rather then die, moſt men are willing to ſuffer, and *Mecenas* added alſo a wiſh, rather to be crucified then to die; and though his wiſh was low, timerous, and baſe, yet we find the ſame deſires in moſt men, dreſſed up with better circumſtances. It was a cruell mercy in *Tamerlan* who commanded all the leprous perſons to be put to death, as we knock ſome beaſts quickly on their head, to put them out of pain, and leſt they ſhould live miſerably. The poor men would rather have endured another leproſie, and have more willingly taken two diſeaſes then one death; therefore *Cæſar* wondred that the old crazed ſouldier that begged leave he might kill himſelf, and aſked him, *Doeſt thou think then to be*

Debiles facito manu debilem pede, coxa, lubricos quate dentes, vita dum ſupereſt, bene eſt.

Hanc mihi, vel acutam, ſi das, ſuſtineo crucem. Sen. ep. 101.

more

more alive then now thou art? We do not die ſuddenly, but we deſcend to death by ſteps, and ſlow paſſages; and therefore men (ſo long as they are ſick) are unwilling to proceed and go forward in the finiſhing that ſad imployment. Between a diſeaſe and death, there are many degrees, and all thoſe are like the reſerves of evil things, the declining of every one of which is juſtly reckoned amongſt thoſe good things, which alleviate the ſickneſſe and make it tolerable. Never account that ſickneſſe intolerable, in which thou hadſt rather remaine, then die: And yet if thou hadſt rather die then ſuffer it, the worſt of it that can be ſaid is this, that this ſickneſſe is worſe then death; that is, it is worſe then that which is the beſt of all evils, and the end of all troubles; and then you have ſaid no great harme againſt it.

6. Remember that thou art under a ſupervening neceſſity. *Nothing is intolerable that is neceſſary*; and therefore when men are to ſuffer a ſharp inciſion, or what they are pleaſed to call *intolerable*, tie the man down to it, and he endures it. Now God hath bound this ſickneſſe upon thee by the condition of Nature (for every flower muſt wither and droop) it is alſo bound upon thee by ſpeciall providence, and with a deſigne to try thee, and with purpoſes to reward and to crown thee. Theſe cords thou canſt not break; and therefore lie thee down gently, and ſuffer the hand of God to do what he pleaſe, that at leaſt thou mayeſt ſwallow an advantage, which the care and ſevere mercies of God forces down thy throat.

Improbæque Tigres indulgent patientiam flagello.

Impiger & fortis virtute coacta.

7. Remember that all men have paſſed this

this way, the braveſt, the wiſeſt, & the beſt men, have bin ſubject to ſicknes & ſad diſeaſes; and it is eſteemed a prodigy, that a man ſhould live to a long age and not be ſick: and it is recorded for a wonder concerning *Xenophilus* the Muſitian, that he lived to 106 years of age in a perfect and continual health: No ſtory tells the like of a Prince, or a great or a wiſe perſon; unleſſe we have a minde to believe the tales concerning *Neſtor* and the *Euboean Sibyl.* Old age and healthfull bodies are ſeldome made the appendages to great fortunes: and under ſo great, and ſo univerſal precedents, ſo common fate of men, he that will not ſuffer his portion, deſerves to be ſomething elſe then a man, but nothing that is better.

Cerno equidem gemina cam-ſtratos morte Philippos Theſſaliæq; rogos & funera gentis Iberæ.

Rara eſt in nobilitate ſenectus. Ferre quam ſortem patiuntur omnes nemo recuſat.

8. We finde in ſtory that many Gentiles who walked by no light but that of reaſon, opinion, and humane examples, did bear their ſickneſſe nobly, and with great contempt of pain, and with huge intereſts of vertue. When *Pompey* came from Syria and called at Rhodes, to ſee *Poſidonius* the Philoſopher, he found him hugely afflicted with the gout, and expreſſed his ſorrow, that he could not hear his Lectures from which by this pain he muſt needs be hindred. *Poſidonius* told him, *but you may hear me for all this*; and he diſcours'd excellently in the midſt of his tortures, even then, *when the torches were put to his feet*, that *nothing was good but what was honeſt*; and therefore *nothing could be an evil, if it were not criminal*, and ſummed up his Lectures with this ſaying; *O pain, in vain doeſt thou attempt me; for I will never confeſſe thee to be an evil as long*

Tuſc. l. 2. Cum faces doloris admoverentur.

as

as I can honeſtly bear thee. And when *Pompey* himſelf was deſperately ſick at Naples, the *Neopolitans* wore crowns and triumphed; and the men of *Puteoli* came to congratulate his ſickneſſe, not becauſe they loved him not, but becauſe it was the cuſtome of their countrey to have better opinions of ſickneſſe then we have. The boyes of *Sparta* would at their Altars endure whipping till their very entrails ſaw the light thorow their torn fleſh; and ſome of them to death, without crying or complaint. *Cæſar* would drink his potions of Rhubarb rudely mixt, and unfitly allayed with little ſippings, and taſted the horror of the medicine ſpreading the loathſomneſſe of his phyſick ſo, that all the parts of his tongue and palate might have an intire ſhare: and when *C. Marius* ſuffered the veins of his leg to be cut out for the curing his gout, and yet ſhrunk not, he declared not onely the rudeneſſe of their phyſick, but the ſtrength of a mans ſpirit, if it be contracted and united by the aids of reaſon or Religion, by reſolution or any accidentall harſhneſſe, againſt a violent diſeaſe.

9. All impatience howſoever expreſſed, is perfectly uſeleſſe to all purpoſes of eaſe, but hugely effective to the multiplying the trouble; and the impatience and vexation is another, but the ſharper diſeaſe of the two; it does miſchief *by it ſelf*, and miſchief *by the diſeaſe*. For *men grieve themſelves as much as they pleaſe*, and when by impatience they put themſelves into the retinue of ſorrows, they become ſolemne mourners. For ſo have I ſeen the rayes of the Sun or Moon daſh upon a brazen veſſel whoſe lips kiſſed the face of thoſe

Tantum doluerunt, quantum doloribus ſe inſeruerunt. S. Aug.

Virgil. l. 3 v. 2.

thoſe waters that lodged within its boſome, but being turned back and ſent off with its ſmooth pretences, or rougher waftings, it wandred about the room and beat upon the roof, and ſtill doubled its heat and motion: So is a ſickneſſe and a ſorrow entertained by an unquiet and a diſcontented man, turned back either with anger, or with excuſes; but then the pain paſſes from the ſtomack to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to conſideration, from thence to ſorrow, and at laſt ends in impatience, and uſeleſſe murmur, and all the way the man was impotent, aud weak; but the ſickneſſe was doubled and grew imperious and tyrannicall over the ſoul and body. *Maſſurius Sabinus* tels, that the image of the goddeſſe *Angerona* was with a muſler upon her mouth placed upon the Altar of *Volupia*, to repreſent, that thoſe perſons who bear their ſickneſſes and ſorrows without murmur, ſhall certainly paſſe from ſorrow to pleaſure, and the eaſe and honours of felicity; but they that with ſpite and indignation bite the burning coal, or ſhake the yoak upon their necks, gall their ſpirits, and fret the ſkin, and hurt nothing but themſelves.

Ceu rore ſeges viret, ſic creſcunt rigui triſtia fletibus
Urget lachryma lachrymam
Fecunduſque ſui ſe numerat dolor
Quem fortuna ſemel virum udo degenerem lumine viderit.
Illum ſæpe ferit.—

Levius fit patientia quicquid corrigere eſt nefas.

10. Remember that this ſickneſſe is but for a ſhort time; If it be ſharp it will not laſt long; If it be long, it will be eaſie and very tolerable. And although S. *Eadſine* Archbiſhop of *Canterbury* had twelve years of ſickneſſe, yet all that while he ruled his Church

prudently, gave example of many vertues, and after his death was enrolled in the Calender of Saints, who had finiſhed their courſe proſperouſly. Nothing is more unreaſonable then to intangle our ſpirits in wildneſſe, and amazement, like a Partrich fluttering in a net, which ſhe breaks not, though ſhe breaks her wings.

SECT. V.

Remedies againſt Impatience by way of exerciſe.

THe fitteſt inſtrument of eſteeming ſickneſſe eaſily tolerable, is to remember that which indeed makes it ſo; and that is, that God doth miniſter proper aids and ſupports to every of his ſervants whom he viſits with his rod. He knows our needs, he pities our ſorrows, he relieves our miſeries, he ſupports our weakneſſe, he bids us aſk for help, and he promiſes to give us all that, and he uſually gives us more, and indeed it is obſervable, that no ſtory tells of any godly man, who living in the fear of God fell into a violent and unpardoned impatience in his naturall ſickneſſe, if he uſed thoſe means which God and his holy Church have appointed. We ſee almoſt all men bear their laſt ſickneſſe *with ſorrowes* indeed, but *without violent paſſions*; and unleſſe they fear death violently, they ſuffer the ſickneſſe with ſome indifferency; and it is a rare

a rare thing to ſee a man who enjoyes his reaſon in his ſickneſſe, to expreſſe the proper ſignes of a direct and ſolemne impatience. For when God layes a ſickneſſe upon us, he ſeizes commonly on a mans ſpirits, which are the inſtruments of action and buſineſſe; and when they are ſecured from being tumultuous, the ſufferance is much the eaſier; and therefore ſickneſſe ſecures all that, which can do the man miſchief. It makes him tame and paſſive, apt for ſuffering, and confines him to an unactive condition. To which if we adde, that God then commonly produces fear, and all thoſe paſſions which naturally tend to humility and poverty of ſpirit, we ſhall ſoon perceive by what inſtruments God verifies his promiſe to us, (which is the great ſecurity for our patience, and the eaſineſſe of our condition) that *God will lay no more upon us then he will make us able to bear, but together with the affliction he will finde a way to eſcape:* Nay, if any thing can be more then this; we have two or three promiſes, in which we may ſafely lodge our ſelves, and roul from off our thorns and finde eaſe and reſt: God hath *promiſed to be with us in our trouble*, and *to be with us in our prayers*, and *to be with us in our hope* and *confidence*.

1 Cor. 10.13.

Pſal.90.9 Mat. 7.7 Iam. 4.8 Pſal. 31. 19,24. Pſal.34. 21,22.

2. Prevent the violence and trouble of thy ſpirit by an act of thankſgiving; for which in the worſt of ſickneſſes thou canſt not want cauſe, eſpecially if thou remembreſt that this pain is not an eternall pain. *Bleſſe God for that;* But take heed alſo leſt you ſo order your affairs that you paſſe from hence to an eternall ſorrow. If that be hard, this will be intolerable, But as for the preſent evil, a few dayes will end it

3. Remember that thou art a man and a Christian: as *the Covenant of nature* hath made it *necessary*, so *the covenant of grace* hath made it to be *chosen* by thee, to be a suffering person: either you must renounce your religion, or submit to the impositions of God, and thy portion of sufferings. So that here we see our advantages, and let us use them accordingly. The barbarous and warlike nations of old, could fight well and willingly, but could not bear sickness manfully. The Greeks were cowardly in their fights, as most wise men are, but because they were learned and well taught, they bore their sickness with patience and severity. The *Cimbrians* and *Celtiberians* rejoyce in battail like Gyants, but in their diseases they weep like Women. These according to their institution and designes had unequal courages, and accidental fortitude; but since our Religion hath made a *covenant of sufferings*; and the great business of our lives is *sufferings*, and most of the vertues of a Christian are *passive graces*, and all the promises of the Gospel are passed upon us through *Christs crosse*, we have a necessity upon us to have an equal courage in all the variety of our sufferings: for without an universal fortitude we can do nothing of our dutie.

4. Resolve to do as much as you can: for certain it is, we can suffer very much, if we list; and many men have afflicted themselves unreasonably by not being skilful to consider how much their strength and state could permit; and our flesh is nice and imperious, crafty to perswade reason that she hath more necessities then indeed belong to her, and that she

ſhe demands nothing ſuperfluous: ſuffer as much in obedience to God as you can ſuffer for neceſſity, or paſſion, fear, or deſire. And if you can for one thing, you can for another, and there is nothing wanting but the minde. Never ſay; *I can do no more, I cannot endure this.* For God would not have ſent it, if he had not known thee ſtrong enough to abide it; onely he that knows thee well already, would alſo take this occaſion to make thee know thy ſelf. But it will be fit that you pray to God to give you a diſcerning ſpirit, that you may rightly diſtinguiſh *juſt neceſſity* from *the flattery* and fondneſſes of fleſh and blood.

5. Propound to your eyes and heart the example of the holy Jeſus upon the croſſe; he endured more for thee then thou canſt either for thy ſelf or him: and remember that if we be put to ſuffer, and do ſuffer *in a good cauſe*, or *in a good manner*, ſo that in any ſenſe your ſufferings be conformable to his ſufferings, or can be capable of being united to his, we ſhall reign together with him. *The high way of the Croſſe* which the King of ſufferings hath troden before us, is the way *to eaſe, to a kingdom*, and *to felicity*.

6. The very ſuffering is a title to an excellent inheritance: for, *God chaſtens every ſon whom he receives*, and if we be not chaſtiſed, *we are baſtards and not ſons*: and be confident, that although God *often* ſends pardon without correction, yet he *never* ſends correction without pardon, unleſs it be thy fault: and therefore take every or any affliction as an earneſt peny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that he can ſend as its inſtrument or

condition. Suffer therefore God to chooſe his own circumſtances of adopting thee, and be content to be under diſcipline when the reward of that is, *to become the ſon of God*: and by ſuch inflictions he hewes and breaks thy body, firſt dreſſing it to funeral, and then preparing it for immortality: and if this be the effect or the deſigne of Gods love to thee; let it be occaſion of thy love to him: and remember that the truth of love is hardly known, but by ſomewhat that puts us to pain.

7. Uſe this as a puniſhment for thy ſins; and ſo God intends it moſt commonly; that is certain, if therefore thou ſubmitteſt to it, thou approveſt of the divine judgement: and no man can have cauſe to complain of any thing, but of himſelf; if either he believes God to be juſt, or himſelf to be a ſinner: if he either thinks he hath deſerved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the laſt inſtance, and the laſt opportunity that ever God will give thee to exerciſe any vertue, to do him any ſervice, or thy ſelf any advantage; be careful that thou loſeſt not this; for to eternal ages, this never ſhall return again.

9. Or if thou peradventure ſhalt be reſtored to health, be carefull that in the day of thy thankſgiving, thou mayeſt not be aſhamed of thy ſelf, for having behaved thy ſelf poorly and weakly upon thy bed: it will be a ſenſible and excellent comfort to thee, and double upon thy ſpirit, if when thou ſhalt worſhip God for reſtoring thee, thou ſhalt alſo remember that thou didſt do him ſervice in thy ſuffering, and tell that God was hugely gracious

to

to thee in giving thee the opportunity of a vertue, at ſo eaſie a rate as a ſickneſſe, from which thou didſt recover.

10. Few men are ſo ſick, but they believe that they may recover; and we ſhal ſeldom ſee a man lie down with a perfect perſuaſion that it is his laſt hour; for many men have been ſicker, and yet have recovered; but whether thou doeſt or no, thou haſt a vertue to exerciſe, which may be a handmaid to thy patience. *Epaphroditus* was ſick, ſick unto death, and yet God had mercy upon him; and he hath done ſo to thouſands, to whom he found it uſeful in the great order of things, and the events of univerſal providence. If therefore thou deſireſt to recover, here is cauſe enough of hope; and hope is deſigned in the arts of God and of the Spirit, to ſupport patience. But if thou recovereſt not, yet there is ſomething that is matter of joy naturally, and very much Spiritually if thou belongeſt to God, and *joy* is as certain a ſupport to patience, as *hope*; and it is no ſmall cauſe of being pleaſed, when we remember that if we recover not, our ſickneſſe ſhall the ſooner ſit down in reſt and joy. For recovery by death, as it is eaſier and better then the recovery by a ſickly health, ſo it is not ſo long in doing: it ſuffers not the tedioufneſſe of a creeping reſtitution, nor the inconvenience of Surgeons and Phyſitians, watchfulneſſe and care, keepings in, and ſuffering trouble, fears of relapſe and the little reliques of a ſtorm.

11. While we hear, or uſe, or think of theſe remedies, part of the ſickneſſe is gone away, and all of it is paſſing. And if by ſuch inſtruments we ſtand armed and ready dreſſed be-

Nulla mihi nova nunc facies inopinaq; ſurgit
Omnia præcepi atq; animo me-cum ante revolvi.
Virgil. lib. 6.

fore hand, we ſhall avoid the miſchiefs of amazements and ſurprize; while the accidents of ſickneſſe are ſuch as were expected, and againſt which we ſtood in readineſſe with our ſpirits, contracted, inſtructed and put upon the defenſive.

12 But our patience will be the better ſecured, if we conſider that it is not violently tempted by the uſual arreſts of ſickneſſe; for patience is with reaſon demanded while the ſickneſſe is tolerable; that is, ſo long as the evil is not too great; but if it be alſo eligible, and have in it ſome degrees of good, our patience will have in it the leſſe difficulty, and the greater neceſſity. This therefore will be a new ſtock of conſideration. *Sickneſſe is in many degrees eligible to many men, and to many purpoſes.*

SECT. VI.

Advantages of Sickneſſe.

1. I Conſider; one of the great felicities of heaven conſiſts in an immunity from ſin: then we ſhall love God without mixtures of malice; then we ſhall enjoy without envy; then we ſhall ſee fuller veſſels running over with glory, and crowned with bigger circles, and this we ſhall behold without ſpilling from our eyes (thoſe veſſels of joy and grief) any ſigne of anger, trouble or a repining ſpirit: our

our paſſions ſhall be pure, our charity without fear, our deſire without luſt, our poſſeſſions all our own, and all in the inheritance of Jeſus, in the richeſt ſoil of Gods eternall kingdom. Now half of this reaſon which makes heaven ſo happy by being innocent, is alſo in the ſtate of ſickneſſe, making the furrows of old age ſmooth, and the groans of a ſick heart apt to be joyned to the muſick of Angels; and though they ſound harſh to our untuned ears and diſcompoſed Organs, yet thoſe accents muſt needs be in themſelves excellent which God loves to hear, and eſteems them as *prayers* and *arguments of pity*, inſtruments of mercie and grace, and preparatives to glory.

In ſickneſſe, the ſoul begins to dreſſe her ſelf for immortality: and firſt ſhe unties the ſtrings of vanity that made her upper garment cleave to the world and ſit uneaſily. Firſt ſhe puts off the light and phantaſtic ſummer robe of luſt, and wanton appetite, and as ſoon as that *Ceſtus* that laſcivious girdle is thrown away, then the *reins chaſten us and give us warning in the night*: then that which called us formerly to ſerve *the manlineſſe of the body*, and *the childiſhneſſe of the ſoul*, keeps us waking, to divide the hours with the intervals of prayer, and to number the minutes with our penitential groans: Then the fleſh ſits uneaſily and dwells in ſorrow, and then the ſpirit feels it ſelf at eaſe, freed from the petulant ſollicitations of thoſe paſſions which in health were as buſie and as reſtleſſe as atomes in the ſun, alwayes dancing and alwayes buſie and never ſitting down till a ſad night of grief and uneaſineſſe draws the vail, and lets them dye alone in ſecret diſhonour.

2. Next to this; *the soul by the help of sickneſſe knocks off the fetters of pride and vainer complacencies.* Then ſhe drawes the curtains, and ſtops the lights from coming in, and takes the pictures down, thoſe phantaſtic images of ſelf-love, and gay remembrances of vain opinion, and popular noiſes. Then the Spirit ſtoops into the ſobrieties of humble thoughts and feels corruption chiding the forwardneſſe of fancy, and allaying the vapours of conceit and factious opinions. For humility is the ſouls grave into which he enters, not to die, but to meditate and interre ſome of its troubleſome appendages. There ſhe ſees the duſt, and feels the diſhonours of the body, and reads the Regiſter of all its ſad adherencies; and then ſhe layes by all her vain reflexions, beating upon her Chryſtall and pure mirrour from the fancies of ſtrength and beauty, & little decayed prettineſſes of the body. And when in ſickneſſe we forget all our knotty diſcourſes of Philoſophy, and a Syllogiſme makes our head ake, and we feel our many and loud talkings ſerved no laſting end of the ſoul, no purpoſe that now we muſt abide by; and that the body is like to deſcend to the land, where all things are forgotten, then ſhe layes aſide all her remembrances of applauſes, all her ignorant confidences, and cares onely to *know Chriſt Jeſus and him crucified*, to know him plainly, and with much heartineſſe, and ſimplicity. And I cannot think this to be a contemptible advantage, for ever ſince man tempted himſelf by his impatient deſires of knowing, and being as God,

Nunc feſtinatos nimium tibi ſentit honores
Actaq; lauriferæ damnat Syllana juventæ.
Lucan. lib. 8.

Man

Man thinks it the fineſt thing in the world to know much, and therefore is hugely apt to eſteem himſelf better then his brethren, if he knowes ſome little impertinencies, and them imperfectly, and that with infinite uncertainty; But God hath been pleaſed with a rare art to prevent the inconveniencies apt to ariſe by this paſſionate longing after knowledge; even by giving to every man a ſufficient opinion of his own underſtanding; and who is there in the world that thinks himſelf to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wiſe enough, and every man believes his own opinion the ſoundeſt, and if it were otherwiſe, men would burſt themſelves with envy, or elſe become irrecoverable ſlaves to the talking and diſputing man. But when God intended this permiſſion to be an antidote of envy, and a ſatisfaction and allay to the troubleſome appetites of knowing, and made that this univerſal opinion by making men in ſome proportions equal ſhould be a keeper out, or a great reſtraint to ſlavery, and tyranny reſpectively, Man (for ſo he uſes to do) hath turned this into bitterneſſe: for when nature had made ſo juſt a diſtribution of underſtanding, that every man might think he had enough, he is not content with that, but will think he hath more then his brother: and whereas it might well be imployed in reſtraining ſlavery, he hath uſed it to break off the bands of all obedience, and it ends in pride and ſchiſmes, in hereſies and tyrannies: and it being a ſpiritual evil, it growes upon the ſoul with old age and flattery, with health and the ſupports of a proſperous fortune. Now beſides the direct

operations of the Spirit, and a powerfull grace, there is in nature left to us no remedy for this evil; but a sharp sickness, or an equall sorrow, and allay of fortune; and then we are humble enough to ask counsell of a despised Priest, and to think that even a common sentence from the mouth of an appointed comforter streams forth more refreshment then all our own wiser and more reputed discourses. Then our understandings and our bodies peeping thorow their own breaches see their shame and their dishonour, their dangerous follies, and their huge deceptions, and they go into the clefts of the rock, and every little hand may cover them.

Ubi jam validis quassatum est viribus ævi
Corpus & obtusis ceciderunt viribus artus
Claudicat ingenium, delirat linguaque mensque.
Lucr. l. 3.

3. Next to these; *As the soul is still undressing, she takes off the roughnesse of her great and little angers, and animosities,* and receives the oil of mercies, and smooth forgivenesse, fair interpretations, and gentle answers, designes of reconcilement, and Christian atonement in their places. For so did the wrastlers in *Olympus*, they stripped themselves of all their garments, and then anointed their naked bodies with oil, smooth and vigorous, with contracted nerves and enlarged voice, they contended vehemently, till they obtained their victory, or their ease, and a crown of Olive, or a huge pity was the reward of their fierce contentions. Some wise men have said, that anger sticks to a mans nature as inseparably as other vices do to the manners of fools, and that anger is never

Quatenus excidi penitus vitium ira,
Cætera item nequeunt stultis hærentia
Hor. l. 1 *sat.* 3.

quite cured; but God that hath found out remedies for all diſeaſes, hath ſo ordered the circumſtances of man, that in worſer ſort of men, anger and great indignation conſume and ſhrivell into little peeviſhneſſes and uneaſie accents of ſickneſſe, and ſpend themſelves in trifling inſtances: and in the better and more ſanctified, it goes off in prayers, and alms, and ſolemn reconcilement: And however, the temptations of this ſtate, ſuch I mean which are proper to it, are little and inconſiderable: The man is apt to chide a ſervant too bitterly, and to be diſcontented with his nurſe, or not ſatisfied with his Phyſitian, and he reſts uneaſily and (poor man) nothing can pleaſe him; and indeed theſe little undecencies muſt be cured and ſtopped, leſt they run into an inconvenience. But ſickneſſe is in this partieular a little image of the ſtate of bleſſed Souls, or of *Adams* early morning in Paradiſe, free from the troubles of luſt, and violencies of anger, and the intricacies of ambition, or the reſtleſneſſe of covetouſneſſe. For though a man may carry all theſe along with him into his ſickneſſe, yet there he will not finde them, and in deſpite of all his own malice, his ſoul ſhall finde ſome reſt from labouring in the galleys, and baſer captivity of ſin: and if we value thoſe moments of being in the love of God, and in the kingdom of grace, which certainly are the beginnings of felicity, we may alſo remember that the not ſinning actually, is one ſtep of innocence; and therefore that ſtate is not intolerable, which by a ſenſible trouble, makes it in moſt inſtances impoſſible to commit thoſe great ſins, which make death, and hell, and horrid

horrid damnations. And then let us but adde this to it; that God ſends ſickneſſes, but he never cauſes ſin; that God is angry with a ſinning perſon, but never with a man for being ſick; that ſin cauſes God to hate us, and ſickneſſe cauſes him to pity us; that all wiſe men in the world chooſe trouble rather then diſhonour; affliction rather then baſeneſſe; and that ſickneſſe ſtops the torrent of ſin, and interrupts its violence; and even to the worſt men, makes it to retreat many degrees; we may reckon ſickneſſe amongſt good things, as we reckon Rhubarb, and Aloës, and childbirth, and labour, and obedience, and diſcipline: Theſe are unpleaſant, and yet ſafe; they are troubles in order to bleſſings, or they are ſecurities from danger, or the hard choices of a leſſe and a more tolerable evil.

4. Sickneſſe is in ſome ſenſe eligible, becauſe it is the opportunity and the proper ſcene of exerciſing * ſome vertues. It is that agony in which men are tried for a crown; and if we remember what glorious things are ſpoken of *the grace of faith*, that it is the life of juſt men, the reſtitution of *the dead in treſpaſſes and ſins*, the juſtification of a ſinner, the ſupport of the weak, the confidence of the ſtrong, the magazine of promiſes, and the title to very glorious rewards; we may eaſily imagine that it muſt have in it a work and a difficulty, in ſome proportion anſwerable to ſo great effects. But when we are bidden to beleeve ſtrange propoſitions, we are put upon it when we cannot judge, and thoſe propoſitions have poſſeſſed

* Nolo quod cupio ſtatim tenere
Nec victor a mi placet parata.
Petron.

our diſcerning faculties, and have made a party there, and are become domeſtick before they come to be diſputed, and then the articles of faith are ſo few, and are made ſo credible, and in their event and in their object are ſo uſefull and gaining upon the affections, that he were a prodigie of man, and would be ſo eſteemed, that ſhould in all our preſent circumſtances diſbeleeve any point of faith: and all is well as long as the Sun ſhines, and the fair breath of heaven gently waſts us to our own purpoſes. But if you will try the excellency, and feel the work of faith, place the man in a perſecution, let him ride in a ſtorm, let his bones be broken with ſorrow, and his eyelids looſened with ſickneſſe, let his bread be dipped in tears, and all the daughters of Muſick be brought low; Let God commence a quarrell againſt him, and be bitter in the accents of his anger or his diſcipline, then God tries your faith. Can you then truſt his goodneſſe, & beleeve him to be a Father when you groan under his rod? Can you rely upon all the ſtrange propoſitions of Scripture, and be content to periſh if they be not true? Can you receive comfort in the diſcourſes of death and heaven, of immortality, and the reſurrection, of the death of Chriſt, and conforming to his ſufferings? Truth is; There are but two great periods, in which faith demonſtrates it ſelf to be a powerfull, and mighty grace; and they are, *perſecution* and *the approaches of death*, for *the paſſive part*: and *a temptation*, for *the active*. In the dayes of pleaſure and the night of pain, faith is to fight her *agoniſticon*, to contend for maſtery: and faith overcomes all alluring and fond temptations to ſin, and

faith

faith overcomes all our weakneſſes and faintings in our troubles. By the faith of the promiſes we learn to deſpiſe the world, chooſing thoſe objects which faith diſcovers; and by expectation of the ſame promiſes, we are comforted in all our ſorrowes, and enabled to look thorow and ſee beyond the cloud: but the vigor of it is preſſed, and called forth, when all our fine diſcourſes come to be reduced to practice. For in our health and clearer dayes, it is eaſy to talk of putting truſt in God: we readily truſt him for life when we are in health; for proviſions when we have fair revenues; and for deliverance when we are newly eſcaped, but let us come to ſit upon the margent of our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the ſtorm ariſe, and the keels toſſe till the cordage crack, or that all our hopes bulge under us, and deſcend into the hollowneſſe of ſad misfortunes; then can you believe, when you neither hear, nor ſee, nor feel any thing but objections? This is the proper work of ſickneſſe: faith is then brought into the theatre, and ſo exerciſed, that if it abides but to the end of the contention, we may ſee that work of faith which God will hugely crown. The ſame I ſay of *hope*, and of *charity*, or *the love of God*, and of *patience*, which is a grace produced from the mixtures of all theſe: they are *vertues which are greedy of danger*. And no man was ever honoured by any wiſe or diſcerning perſon for dining upon Perſian Carpets, nor rewarded with a crown for being at

Mors ipſa beatior inde eſt
Quod per cruciamina lethi
via panditur ardua juſtis
& ad aſtra doloribus itur.
Prud. hymn. in exeq. defunct.

Virtutes avidæ periculi. Monſtrant quam non pœniteat tanto pretio æſtimaſſe virtutem.
Senec.

at eaſe. It was the fire that did honour to *Mutius Scevola*, poverty made *Fabritius* famous, *Rutilius* was made excellent by baniſhment, *Regulus* by torments, *Socrates* by priſon, *Cato* by his death: and God hath crowned the memory of *Job* with a wreath of glory becauſe he ſate upon his dunghil wiſely and temperatly: and his potſheard and his groans mingled with praiſes and juſtifications of God, pleaſed him like an Anthem ſung by Angels in the morning of the reſurrection. God could not chooſe but be pleaſed with the delicious accents of Martyrs, when in their tortures they cryed out nothing but [*Holy Jeſus*] and [*bleſſed be God*] and they alſo themſelves who with a hearty reſignation to the Divine pleaſure can delight in Gods ſevere diſpenſation, will have the tranſportations of Cherubins, when they enter into the joyes of God. If God be delicious to his ſervants when he ſmites them, he will be nothing but raviſhments and extaſies to their ſpirits when he refreſhes them with overflowings of joy, in the day of recompences. *No man is more miſerable then he that hath no adverſity*; that man is not tryed whether he be good or bad; and God never crowns thoſe vertues which are onely *faculties*, and *diſpoſitions*: but *every act* of vertue is an ingredient into reward. And we ſee many children fairly planted, whoſe parts of nature were never dreſſed by art, nor called from the furrowes of their firſt poſſibilities by diſcipline, and inſtitution, and

Non enim hilaritate nec laſcivia, nec riſu, aut joco comite levitatis, ſed ſæpe etiam triſtes firmitate & conſtantia ſunt beati.

Cicer. de fin. l. 2.

Nihil infelicius eo, cui nihil unquam contigit adverſi. Non licuit illi ſe experiri.

Senec.

and they dwell for ever in ignorance, and converſe with beaſts: and yet if they had been dreſſed and exerciſed, might have ſtood at the chairs of Princes, or ſpoken parables amongſt the rulers of cities? Our vertues are but in the ſeed, when the grace of God comes upon us firſt: but this grace muſt be thrown into broken furrowes, and muſt *twice feel the cold, and twice feel the heat*, and be ſoftned with ſtorms and ſhowers, and then it will ariſe into fruitfulneſſe and harveſts: And what is there in the world to diſtinguiſh vertues from diſhonours, or the valour of *Cæſar* from the ſoftneſſe of the Egyptian Eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Vertue could not be any thing but ſenſuality, if it were the entertainment of our ſenſes and fond deſires; and *Apicius* had been the nobleſt of all the Romans, if feeding a great appetite and deſpiſing the ſeverities of temperance had been the work and proper imployment of a wiſe man. But otherwiſe do fathers, and otherwiſe do mothers handle their children: Theſe ſoften them with kiſſes and imperfect noiſes, with the pap and breaſt milk of ſoft endearments, they reſcue them from Tutors, and ſnatch them from diſcipline, they deſire to keep them fat and warm, and their feet dry and their bellies full; and then the children govern, and cry, and prove fools, and troubleſome, ſo long as the ſe-

—Illa ſeges votis reſpondet avari
Agricolæ, bis quæ ſolem, bis frigora ſenſit.
Virgil. Georg. 1.

I anguent per inertiam ſaginata, nec labore tantum ſed mole & ipſo ſui onere deficiunt. Senec.

feminine republike does endure. But fathers, becauſe they deſigne to have their children wiſe and valiant, apt for counſel, or for arms, ſend them to ſevere governments, and tye them to ſtudy, to hard labour, and afflictive contingencies. They rejoyce when the bold boy ſtrikes a lyon with his hunting ſpear, and ſhrinks not when the beaſt comes to affright his early courage. Softneſſe is for ſlaves and beaſts, for minſtrels and uſeleſſe perſons, for ſuch who cannot aſcend higher then the ſtate of a fair ox, or a ſervant entertained for vainer offices: But the man that deſignes his ſon for noble imployments, to honours, and to triumphs, to conſular dignities and preſidences of counſels, loves to ſee him pale with ſtudy or panting with labour, hardned with ſufferance or eminent by dangers: and ſo God dreſſes us for heaven. He loves to ſee us ſtrugling with a diſeaſe, and reſiſting the Devil, and conteſting againſt the weakneſſes of nature, and againſt hope to believe in hope, reſigning our ſelves to Gods will, praying him to chooſe for us, and dying in all things but *faith* and *its bleſſed conſequents*, *ut ad officium cum periculo ſimus prompti*; and the *danger* and the *reſiſtance* ſhall endeare the office. For ſo have I known the boyſterous north-winde paſſe thorough the yielding aire which opened its boſome, and appeaſed its violence by entertaining it with eaſie compliance in all the regions of its reception. But when the ſame breath of Heaven hath been

Callum pet injurias ducunt.

Ut ſit luminis atq; aquæ cœleſtis patiens latus.

Modeſtia filiorum delectantur, vernularum licentia & canum non puerorum.

Ventus ut amittit vires niſi robore denſæ
Occurrunt ſilvæ ſpatio diffuſus inani.

Lucan.

Marcet ſine adverſario virtus.

been checked with the ſtiffneſſe of a tower, or the united ſtrength of a wood; it grew mighty, and dwelt there, and made the higheſt branches ſtoop, and make a ſmooth path for it on the top of all its glories: So is ſickneſſe, and ſo is the grace of God. When ſickneſſe hath made the difficulty, then Gods grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then ſhews its biggeſt glory, when it hath the greateſt difficulty to Maſter, the greateſt weakneſſes to ſupport, the moſt buſie temptations to conteſt with: For ſo God loves that *his ſtrength ſhould be ſeen in our weakneſſe*, and our danger. Happy is that ſtate of life in which our ſervices to God are the deareſt, and the moſt expenſive.

Latius eſt quotie magno tibi conſtat honeſtum.

5. Sickneſſe hath ſome degrees of eligibility, at leaſt by an after-choice; becauſe to all perſons which are within the poſſibilities and ſtate of pardon, it becomes a great inſtrument of pardon of ſins. For as God ſeldom rewards here and hereafter too: So it is not very often that he puniſhes in both ſtates; In great and finall ſins he doth ſo; but we finde it expreſſed onely in the caſe of the ſin againſt the Holy Ghoſt, *which ſhall never be forgiven in this world, nor in the world to come*; that is, it ſhall be puniſhed in both worlds, and the infelicities of this world ſhall but uſher in the intollerable calamities of the next. But this is in a caſe of extremity, and in ſins of an unpardonable malice: In thoſe leſſer ſtages of death which are deviations from the rule, and not a deſtruction and perfect antinomy to the whole inſtitution; God very often ſmites with his rod of ſickneſſe, that he

he may not for ever be ſlaying the ſoul with eternall death. *I will viſit their offences with the rod, and their ſin with ſcourges: Nevertheleſſe my loving kindeneſſe will I not utterly take from him: nor ſuffer my truth to fail.* And there is in the New Teſtament *a delivering over to Satan*, and a conſequent *buffeting* for the mortification of the fleſh indeed; but *that the ſoul may be ſaved in the day of the Lord.* And to ſome perſons the utmoſt proceſſe of Gods anger reaches but to a ſharp ſickneſſe, or at moſt, but to a temporall death, and then the *little momentany anger* is ſpent, and expires in reſt, and a quiet grave. *Origen, S. Auſtin,* and *Caſſian* ſay concerning *Ananias* and *Sapphira*, that they were ſlain with a ſudden death, that by ſuch a judgement their ſin might be puniſhed, and their guilt expiated, and their perſons reſerved for mercy in the day of judgement. And God cuts off many of his children from the land of the living; and yet when they are numbred amongſt our dead, he findes them in the book of life, written amongſt thoſe that ſhall live to him for ever: and thus it happened to many new Chriſtians in the Church of Corinth for their little undecencies, and diſorders in the circumſtances of receiving the holy Sacrament. S. *Paul* ſayes; [that *many amongſt them were ſick, many were weak, and ſome were fallen aſleep*] He expreſſes the divine anger againſt thoſe perſons in no louder accents; which according to the ſtile of the

Ps. 89. 32

1 Cor. 5. 5

1 Tim. 1. 20.

Digni erant in hoc ſæculo recipere peccatum ſuum, ut mundiores exeant ab hac vita, mundati caſtigatione ſibi illata per mortem communem, quoniam credentes erant in Chriſtum.

Origen S. Aug. l. 3. c. 1. contr. Parmen. & Caſſian. collat. 6. c. 11.

1 Cor. 11. 30.

the New Teſtament, where all the great tranſactions of duty and reproof are generally made upon the ſtock of *Heaven*, and *Hell* is plainly a *reſerve*, and a *period* ſet to the declaration of Gods wrath. For God knowes that the torments of hell are ſo horrid, ſo inſupportable a calamity, that he is not eaſy and apt to caſt thoſe ſouls, which he hath taken ſo much care, and hath been at ſo much expence to ſave, into the eternal never dying flames of Hell, lightly, for ſmaller ſins, or after a fairly begun repentance, and in the midſt of holy deſires to finiſh it: But God takes ſuch penalties, and exacts ſuch fines of us, which we may pay, *ſalvo contenemento* ſaving the main ſtake of all, even our *precious ſouls*. And therefore *S. Auguſtine* prayed to God in his penitential ſorrowes. *Here O Lord burn and cut my fleſh that thou mayeſt ſpare me for ever.* For ſo ſaid our bleſſed Saviour, *Every ſacrifice muſt be ſeaſoned with ſalt, and every ſacrifice muſt be burnt with fire*, that is, we muſt abide in the ſtate of grace, and if we have committed ſins we muſt expect to be put into the ſtate of affliction, and yet the ſacrifice will ſend up a right and unroubled cloud, and a ſweet ſmell to joyn with the incenſe of the Altar, where the eternal Prieſt offers a never ceaſing ſacrifice. And now I have ſaid a thing againſt which there can be no exceptions, and of which no juſt reaſon can make abatement. For when ſickneſſe which is the condition of our nature is called for, with purpoſes of redemption; when we are ſent to death to ſecure eternal life, when God ſtrikes us that he may ſpare us, it ſhewes that we have done things which he eſſentially hates, and therefore we muſt be ſmitten with the

the rod of God: but *in the midſt of judgement God remembers mercy* and makes the rod to be medicinal, and like the rod of God in the hand of *Aaron* to ſhoot forth buds, and leaves, and Almonds, hopes, and mercies and eternal recompences in the day of reſtitution. This is ſo great a good to us, if it be well conducted in all the chanels of its intention and deſigne, that if we had put off the objections of the fleſh with abſtractions, contempts and ſeparations, ſo as we ought to do, were as earneſtly to be prayed for, as any gay bleſſing that crowns our cups with joy and our heads with garlands and forgetfulneſſe. But this was it which I ſaid, that this may, nay that it ought to be choſen, at leaſt by an *after-election*: for ſo ſaid S. *Paul*, *If we judge our ſelves we ſhall not be condemned of the Lord*, that is, if we judge our ſelves worthy of the ſickneſſe; if we acknowledge and confeſſe Gods juſtice in ſmiting us, if we take the rod of God in our own hands, and are willing to imprint it in the fleſh, *we are workers together with God*, in the infliction, and then the ſickneſs beginning, and being managed in the vertue of repentance, and patience and reſignation and charity, will end in peace and pardon and juſtification, and conſignation to glory. That I have ſpoken truth I have brought Gods Spirit ſpeaking in Scripture for a witneſſe. But if this be true, there are not many ſtates of life that have advantages which can out-weigh this great inſtrument of ſecurity to our final condition. *Moſes dyed at the mouth of the Lord*; ſaid the ſtory; *he died with the kiſſes of the Lords mouth*, (ſo the Chaldee Paraphraſe) it was the greateſt act of kindeſſe that God did to his ſervant *Moſes*; *he kiſſed him and he died*; But I have Deut. 4.5.

ſome

ſome things to obſerve for the better finiſhing this conſideration.

1. All theſe advantages and leſſenings of evil in the ſtate of ſickneſſe are onely upon the ſtock of vertue, and religon. There is nothing can make ſickneſſe in any ſenſe eligible, or in many ſenſes tolerable but onely the grace of God; that onely turns ſickneſſe into eaſineſſe and felicity, which alſo turnes it into vertue. For whoſoever goes about to comfort a vitious perſon when he lies ſick upon his bed, can onely diſcourſe of the neceſſities of nature, of the unavoidableneſs of the ſuffering, of the accidental vexations and increaſe of torments by impatience, of the fellowſhip of all the ſons of *Adam*, and ſuch other little conſiderations, which indeed if ſadly reflected upon and found to ſtand alone, teach him nothing, but the degree of his calamity, and the evil of his condition; and teach him ſuch a patience and miniſter to him ſuch a comfort which can only make him to obſerv decent geſtures in his ſickneſſe, and to converſe with his friends and ſtanders by ſo as may do them comfort, and eaſe their funeral and civil complaints; but do him no true advantage. For all that may be ſpoken to a beaſt when he is crowned with hairlaces and bound with fillets to the Altar, to bleed to death to appeaſe the anger of the Deity, and to eaſe the burden of his Relatives. And indeed what comfort can he receive, whoſe ſickneſſe as it looks back is an effect of Gods indignation, and fierce vengeance, and if it goes forward and enters into the gates of the

Hæc clementia non paratur arte Sed norunt cui ſerviunt leones.

Si latus aut renes morbo tentantur acuto.

Quære fugam morbi, vis recte vivere? quis non?
Si virtus hoc una poteſt dare, fortis omiſſis
Hoc age deliciis. *Hor. l. 1. ep. 6.*

the grave is a beginning of a ſorrow that ſhall ſhall never have an ending. But when the ſickneſſe is a meſſenger ſent from a chaſtiſing Father; when it firſt turns into degrees of innocence, and then into vertues, and thence into pardon, this is no miſery, but ſuch a method of the Divine œconomy, and diſpenſation, as reſolves to bring us to heaven without any new impoſitions, but meerly upon the ſtock and charges of nature.

2. Let it be obſerved that theſe advantages which ſpring from ſickneſſe, are not in all inſtances of vertue, nor to all perſons. Sickneſſe is the proper ſcene for patience, and reſignation, for all the paſſive graces of a Chriſtian, for faith and hope, and for ſome ſingle acts of the love of God. But *ſickneſſe is not a fit ſtation for a penitent*; and it can ſerve the ends of the grace of *repentance* but *accidentally:* Sickneſſe may * begin a repentance, if God continues life, and if we cooperate with the Divine grace: or ſickneſſe may help to alleviate the wrath of God and to facilitate the pardon, if all the other parts of this duty be performed in our healthfull ſtate; ſo that it may ſerve at the entrance in, or at the going out. But ſickneſſe at no hand is a good ſtage to repreſent all the ſubſtantiall parts of this duty: 1. It invites to it, 2. It makes it appear neceſſary, 3. It takes off the fancies of vanity, 4. It attempers the ſpirit, 5. It cures hypocriſie, 6. It tames the fumes of pride, 7. It is the ſchool of patience, 8. And by taking us from off the briſker reliſhes of the world, it makes us with more guſt to taſte the things of the Spirit: and all this, onely when God fits the circumſtances of

* Nec tamen putaverant ad rem pertinere ubi in ciperent quod pl-cuerat ut fieret.

the ſickneſſe, ſo as to conſiſt with acts of reaſon, conſideration, choice, and a preſent and reflecting minde: which then God ſends when he means that the ſickneſs of the body ſhould be the cure of the ſoul. But let no man ſo rely upon it, as by deſigne, to truſt the beginning, the progreſſe, and the conſummation of our piety to ſuch an eſtate which for ever leaves it unperfect: and though to ſome perſons it addes degrees, and miniſters opportunities, and exerciſes ſingle acts with great advantage, *in paſſive graces*, yet it is never an intire or ſufficient inſtrument for the change of our condition, from the ſtate of death *to the liberty* and life *of the ſons of God.*

3. It were good if we would tranſact the affairs of our ſouls with nobleneſſe and ingenuity, and that we would by an early and forward religion prevent the neceſſary arts of the Divine providence. It is true, that God cures ſome by inciſion, by fire and torments, but theſe are ever the more obſtinate and more unrelenting natures. Gods providence is not ſo afflictive and full of trouble as that it hath placed ſickneſſe and infirmity amongſt things ſimply neceſſary; and in moſt perſons it is but a ſickly and an effeminate vertue which is imprinted upon our ſpirits with fears and the ſorrowes of a feaver, or a peeviſh conſumption. It is but a miſerable remedy to be beholding to a ſickneſſe for our health, and though it be better to ſuffer the loſſe of a finger, then that the arm and the whole body ſhould putrifie, yet even then alſo it is a trouble, and an evil to loſe a finger. He that mends with ſickneſſe pares the nails of the beaſt, when they have already torn off part of

Neq; tam averſa unquam videbitur ab opere ſuo proVidentia ut debilitas inter optima inventa ſit.

of the fleſh: But he that would have a ſickneſſe become a clear and an entire bleſſing, a thing indeed to be reckoned among the good things of God, and the evil things of the world, muſt lead an holy life, and judge himſelf with an early ſentence, and ſo order the affairs of his ſoul, that in the uſuall method of Gods ſaving us, there may be nothing left to be done, but that ſuch vertues ſhould be exerciſed which God intends to crown: and then, as when the Athenians upon a day of battell with longing and uncertain ſouls ſate in their Common-hall expecting what would be the ſentence of the day, at laſt received a meſſenger, who onely had breath enough left him to ſay, [*We are conquerours*] and ſo died: So ſhall the ſick perſon, who hath *fought a good fight, and kept the faith*, and onely waits for his diſſolution, and his ſentence, breaths forth his ſpirit, with the accents of a conquerour, and his ſickneſſe and his death ſhall onely make the mercy and the vertue more illuſtrious.

But for the ſickneſſe it ſelf; if all the calumnies were true concerning it, with which it is aſperſed, yet it is far to be preferred before the moſt pleaſant ſin, and before a great ſecular buſineſſe, and a temporall care; and ſome men wake as much in the foldings of the ſofteſt beds, as others on the croſſe: and ſometimes the very weight of ſorrow, and the wearineſſe of a ſickneſſe preſſes the ſpirit into ſlumbers and the images of reſt, when the intemperate or the luſtfull perſon rolls upon his uneaſie thorns, and ſleep is departed from his eyes. Certainly it is, *ſome ſickneſſe is a bleſſing*. Indeed, blindneſſe were a moſt ac-

Detestabilis erit cæcitas si nemo oculos perdiderit nisi cui eruendi sunt.

curſed thing, if no man were ever blind, but he whoſe eyes are pulled out with tortures, or burning baſins; and if ſickneſs were always a teſtimony of Gods anger, and a violence to a mans whole condition, then it were a huge calamity: but becauſe God ſends it to his ſervants, to his children, to little infants, to Apoſtles and Saints, with deſignes of mercy, to preſerve their innocence, to overcome temptation, to try their vertue, to fit them for rewards; it is certain, that ſickneſſe never is an evil, but by our own faults; and if we will do our duty, we ſhall be ſure to turn it into a bleſſing. If the ſickneſſe be great it may end in death; and the greater it is, the ſooner; and if it be very little, it hath great intervalls of reſt; if it be between both we may be Maſters of it, and by ſerving the ends of Providence ſerve alſo the perfective end of humane nature, and enter into the poſſeſſion of everlaſting mercies.

Memineris ergo maximos dolores morte finiri, parvos habere multa intervalla requietis, mediocrium nos esse dominos.

Cicero.

The ſumme is this; He that is afraid of pain, is afraid of his own nature, and if his fear be violent, it is a ſigne his patience is none at all; and an impatient perſon is not ready dreſſed for heaven. None but ſuffering, humble, and patient perſons can go to heaven: and when God hath given us the whole ſtage of our life to exerciſe all the active vertues of religion, it is neceſſary in the ſtate of vertues that ſome portion and period of our lives be aſſigned to paſſive graces; for patience, for Chriſtian fortitude, for reſignation, or conformity to the Divine will. But

as

as the violent fear of ſickneſſe makes us impatient, ſo it will make our death without comfort and without religion, and we ſhall go off from our ſtage of actions and ſufferings, with an unhandſome exit, becauſe we were willing to receive the Kindneſſe of God when he expreſſed it as we liſted: But we would not ſuffer him to be kinde and gracious to us in his own method, nor were willing to exerciſe and improve our vertues at the charge of a ſharp Feaver or a lingring conſumption. *Woe be to the man that hath loſt patience, for what will he do when the Lord ſhall viſit him.* Eccluſ. 2. 14.

SECT. VII.

The ſecond temptation proper to the ſtate of ſickneſſe; Fear of death, With its remedies.

THere is nothing which can make ſickneſſe unſanctified, but the ſame alſo will give us cauſe to fear death. If therefore we ſo order our affairs and ſpirits, that we do not fear death, our ſickneſs may eaſily become our advantage, and we can then receive counſel, and conſider, and do thoſe acts of vertue, which are in that ſtate the proper ſervices of God: and ſuch which men in bondage and fear are not capable of doing, or of advices how they ſhould, when they come to the appointed dayes of mourning. And indeed if men would but place their deſigne of being happy in the nobleneſſe, courage and perfect

resolutions of doing handsome things, and passing thorough our unavoidable necessities; in the contempt and despite of the things of this world, and in holy living, and the perfective desires of our natures, the longings and pursuances after Heaven, it is certain they could not be made miserable by chance and change, by sickness and death. But we are so softned and made effeminate with delicate thoughts and meditations of ease, and brutish satisfactions, that if our death comes before we have seized upon a great-fortune, or enjoy the promises of the fortune tellers, we esteem our selves to be robbed of our goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence comes those arts of protraction and delaying the significations of old age*; thinking to deceive the world men cosen themselves, and by representing themselves youthfull, they certainly continue their vanity, till *Proserpina* pull the perruke from their heads. We cannot deceive God and nature; for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes which must cause the passing bell to give warning to all the neighbours that thou art dead, and they must be so: and nothing can excuse or retard this: and if our death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 3000 years agone dyed un-

* Mentiris, juvenem tinctis Lentine, capillis
Tam subito corvus qui modo cygnus eras.
Non omnes fallis, scit te Proserpina canum,
Personam capiti detrahet illa tuo.

Mar. l. 3. ep. 43.

unwillingly, and ſtopped death two dayes, or ſtaid it a week, what is their gain? *where is that week?* and poor ſpirited men uſe arts of protraction, and make their perſons pitiable, but their condition contemptible; beeing like the poor ſinners at *Noahs* flood; the waters drove them out of their lower rooms, then they crept up to the roof, having laſted half a day longer: and then they knew not how to get down: ſome crept upon the top branch of a tree, and ſome climbed up to a mountain, and ſtaid it may be three dayes longer; but all that while they endured a worſe torment then death; they lived with amazement, and were diſtracted with the ruines of mankinde, and the horrour of an univerſal deluge.

Audet iter numeratq; dies ſpatioq, viarum
Metitur vitam, torquetur morte futura.
Hor. lib. 3. Od. 1.

Τί γὰρ βροτῶν ἂν εἰς κακοῖς μᾶλλον μόχθον
θήσειεν ὁ μέλλων τὴν χερὸς κτῆσιν ἕξειν. *Soph.*

Nihil eſt miſerius dubitatione volutantium quorſum evadant, quantum ſit illud quod reſtat aut quale?
Seneca l. 17. ep. 102.

Remedies againſt the fear of death by way of conſideration.

1. God having in this world placed us in a ſea, and troubled the ſea with a continual ſtorm, hath appointed *the Church* for *a ſhip*, and *religion* to be the *ſterne*: but there is no *haven* or port, but *death*. Death is that harbour whither God hath deſigned every one, that there he may finde reſt from the troubles of the world. How many of the nobleſt Romans have taken death for ſanctuary, and have eſteemed

med it leſs then ſhame or a mean diſhonour? And *Cæſar* was cruel to *Domitius* Captain of Corfinium, when he had taken the town from him, that he refuſed to ſigne his petition of death. Death would have hid his head with honour, but that cruel mercy reſerved him to the ſhame of ſurviving his diſgrace. The Holy Scripture giving an account of the reaſons of the divine providence taking Godly men from this world; and ſhutting them up in a haſty grave, ſayes, that they are taken from the evils to come: and concerning our ſelves it is certain, if we had ten years agone taken ſeizure of our portion of duſt, death had not taken us from good things, but from infinite evils, ſuch which the ſun hath ſeldom ſeen. Did not *Priamus* weep oftner then *Troilus*? and happy had he been if he had died when his ſons were living, and his kingdom ſafe, and houſes full, and his citie unburnt. It was a long life that made him miſerable, and an early death onely could have ſecured his fortune: and it hath happened many times that perſons of a fair life and a clear reputation, of a good fortune, and an honourable name, have been tempted in their age to folly and vanity, have fallen under the diſgrace of dotage, or into an infortunate marriage, or have beſottted themſelves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingring and vexatious diſeaſes, or lived to ſee their excel-

—Heu quanto melius vel cede peracta
Parcere Romano potuit fortuna pudori.
Lucan.

Hæc omnia vidit inflammari, Jovis aram ſanguine turpari.

—Sic longius ævum
Deſtruit ingentes animos & vitaſuperſtes;
Imperio niſi ſumma dies cum fine bonorum
Affluit & celeri prævertit triſtitia leto:
Dedecori eſt fortuna prior.
Lucan. lib. 8.

excellent parts buried, and cannot underſtand the wiſe diſcourſes and productions of their younger years; In all theſe caſes and infinite more, do not all the world ſay but it had been better this man had died ſooner? But ſo have I known paſſionate women to ſhrike aloud when their neereſt relatives were dying, and that horrid ſhrike hath ſtayed the ſpirit of the man, a while to wonder at the folly, and repreſent the inconvenience, and the dying perſon hath lived one day longer, full of pain, amazed with an undeterminate ſpirit, diſtorted with convulſions, and onely come again to act one ſcene more of a new calamity, and to die with leſs decency: ſo alſo do very many men, with paſſion and a troubled intereſt, they ſtrive to continue their life longer, and it may be they eſcape this ſickneſs, and live to fall into a diſgrace; they eſcape the ſtorm and fall into the hands of pyrats, and inſtead of dying with liberty, they live like ſlaves, miſerable and deſpiſed, ſervants to a litle time, and ſottiſh admirers of the breath of their own lungs. *Paulus Æmilius* did handſomly reprove the cowardice of the King of *Macedon*, who begged of him for pities ſake and humanity, that having conquered him and taken his kingdom from him he would be content with that, and not lead him in triumph a priſoner to Rome. *Æmilius* told him he need not be beholding to him for that: himſelf might prevent that in deſpite of him. But the timorous King durſt not die: But certainly every wiſe man will eaſily believe that it had been better the Macedonian Kings ſhould have dyed in battel, then protract their life ſo long, till ſome of them came to be Scriveners and Joyners at Rome: or that the

Mors illi melius quam tu conſuluit quidem. --- quiquamne ſecundis Tradere ſe fatis audet niſi morte parata. *Luc. l. 8.*

Tyrant of Sicily better had periſhed in the Adriatic, then to be wafted to Corinth ſafely and there turn Schoolmaſter. It is a ſad calamity that the fear of death ſhall ſo imbecill mans courage and underſtanding, that he dares not ſuffer the remedie of all his calamities; but that he lives to ſay as *Liberius* did, *I have lived this one day longer then I ſhould*: either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel ſo ſharp and numerous. And when God ſends his Angel to us with a ſcroll of death, let us look on it as an act of mercy, to prevent many ſins and many calamities of a longer life; and lay our heads down ſoftly, and go to ſleep without wrangling like babies and froward children. *For a man (at leaſt) gets this by death, that his calamities are not immortal.*

Nimirum hac die una plus vixi mihi quam vivendum fuit. Hoc homo morte lucratur ne malum eſſet immortale. *Naz.*

But I do not onely conſider death by the advantages of compariſon, but if we look on it in it ſelf it is no ſuch formidable thing, if we view it on both ſides and handle it, and conſider all its appendages.

2. *It is neceſſary* and therefore *not intolerable*: and nothing is to be eſteemed evil which God and nature have fixed with eternal ſanctions. It is *a law of God*, it is *a puniſhment of our ſins*, and it is *the conſtitution of our nature*. Two differing ſubſtances were joyned together with the breath of God, and when that breath is taken away they part aſunder, and return to their ſeveral principles: the ſoul to God our Father, the body to the earth

Nihil in malis ducamus quod ſit a Diis immortalibus vel a natura parente omnium conſtitutum.

Concretum fuit, diſcretum eſt, rediitq; unde venerat; terra deorſum, ſpiritus ſurſum. Quid ex his omnibus iniquum eſt? nihil. *Epichar.*

earth our Mother: and what in all this is evil? Surely nothing, but that we are men; nothing but that we were not born immortall: but by declining this change with great paſſion, or receiving it with a huge naturall fear, we accuſe the Divine Providence of Tyranny, and exclaim againſt our naturall conſtitution and are diſcontent that we are men.

3. *It is a thing that is no great matter in it ſelf:* if we conſider that we die daily, that it meets us in every accident, that every creature carries a dart along with it and can kill us. And therefore when *Lyſimachus* threatned *Theodorus* to kill him, he told him, that was no great matter to do, and he could do no more then the Cantharides could; a little flie could do as much.

4. It is a thing that every one ſuffers, even perſons of the loweſt reſolution, of the meaneſt vertue, of no breeding, of no diſcourſe. Take away but the pomps of death, the diſguiſes and ſolemn bug-bears, the tinſell, and the actings by candle-light, and proper and phantaſtic ceremonies, the minſtrels and the noiſe-makers, the women and the weepers, the ſwoonings and the ſhrikings, the Nurſes and the Phyſicians, the dark room and the Miniſters, the Kinred and the Watchers, and then to die is eaſie, ready and quitted from its troubleſome circumſtances. It is the ſame harmeleſſe thing, that a poor ſhepherd ſuffered yeſterday, or a maid-ſervant to day; and at the ſame time in which you die, in that very night, a thouſand creatures

Natura dedit uſuram vitæ tanquam pecuniæ, quid eſt ergo quod queraris ſi repetatur cum vult? eadem enim lege acceperas. *Senec.*

Vitæ eſt avidus Quiſquis non vult

mundo ſecum pereunte mori.
Sen.

creatures die with you, ſome wiſe men, and many fools; and the wiſdom of the firſt will not quit him, and the folly of the latter does not make him unable to die.

Τὰς γὰρ συμφορὰς ἐκ ὀρθῶ λογισμῷ.

5. Of all the evils of the world which are reproached with an evil character, death is the moſt innocent of its accuſation. For when it is preſent, it hurts no body; and when it is abſent, 'tis indeed troubleſome, but the trouble is owing to our fears, not to the affrighting and miſtaken object: and beſides this, if it were an evil, it is ſo tranſient, that it paſſes like the inſtant, or undiſcerned portion of the preſent time; and *either it is paſt, or it is not yet*; for juſt when it is, no man hath reaſon to complain of ſo inſenſible, ſo ſudden, ſo undiſcerned a change.

Par eſt moriri: neque eſt melius morte in malis rebus miſerir.
Plaut. Rud.

Aut fuit, aut veniet nihil eſt præſentis in illa.
Morſq; minus pœnæ quam mora mortis habet.

6. It is ſo harmleſſe a thing, that no good man was ever thought the more miſerable for dying, but much the happier. When men ſaw the graves of *Calatinus*, of the *Servicij*, the *Scipio's*, the *Metelli*, did ever any man among the wiſeſt Romans think them unhappy? And when S. *Paul* fell under the ſword of *Nero*, and S. *Peter* died upon the croſſe, and S. *Stephen* from an heap of ſtones was carried into an eaſier grave, they that made great lamentation over them, wept for their own intereſt, and after the manner of men; but the Martyrs were accounted happy, and their dayes kept ſolemnly, and their memories preſerved

in

in never dying honours. When S. *Hilary* Biſhop of Poictiers in France went into the Eaſt to reproove the Arian hereſie, he heard that a young noble Gentleman, treated with his daughter *Abra* for marriage: The Biſhop wrote to his daughter, that ſhe ſhould not ingage her promiſe, nor do countenance to that requeſt, becauſe he had provided for her a huſband fair, rich, wiſe and noble, farre beyond her preſent offer. The event of which was this: She obeyed, and when her father returned from his Eaſtern triumph to his Weſtern charge, he prayed to God that his daughter might die quickly, and God heard his prayers, and Chriſt took her into his boſome, entertaining her with antepaſts and careſſes of holy love, till the day of the marriage Supper of the Lamb ſhall come. But when the Biſhops wife obſerved this event, and underſtood of the good man her huſband what was done, and why, ſhe never left him alone till he obtained the ſame favour for her; and ſhe alſo at the prayers of S. *Hilary* went into a more early grave and a bed of joyes.

7. It is a ſottiſh and an unlearned thing to reckon the time of our life as it is ſhort or long, to be good or evil fortune; life in it ſelf being neither good nor bad, but juſt as we make it, and therefore ſo is death.

8. But when we conſider, death is not onely better then a miſerable life, not onely an eaſie and innocent thing in it ſelf, but alſo that it is a ſtate of advantage, we ſhall have reaſon not to double the ſharpneſſes of our ſickneſſe by our fear of death: Certain it is, death hath ſome good upon its proper ſtock:

praiſe

Virtutem incolumem odimus
Sublatam ex oculis quærimus invidi

Horat.

Et laudas nullos niſi mortuos poetas.

Mart.

praiſe and *a fair memory*, *a reverence* and *religion* toward them ſo great, that it is counted diſhoneſt to ſpeak evil of the dead; then they reſt in peace and are quiet from their labours and are deſigned to immortality. *Cleobis* and *Biton*, *Throphonius* and *Agamedes* had an early death ſent them as a reward, to the former for their piety to their Mother, to the latter for building of a Temple. To this, all thoſe arguments will miniſter, which relate the advantages of the ſtate of ſeparation and reſurrection.

SECT. VIII.

Remedies againſt fear of death, by way of exerciſe.

1. HE *that would willingly be fearleſſe of death, muſt learn to deſpiſe the world*; he muſt neither love any thing paſſionately, nor be proud of any circumſtance of his life. *O death how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, to a man that hath nothing to vex him, and that hath proſperity in all things, yea unto him that is yet able to receive meat?* ſaid the ſon of *Sirach*,

Ἐι δ' τὶς ὄλβον ἔχων μοῖραν παρὰ μοῖραν ἀέλλαν
Ἐνὶ δέθλοισιν ἀρετᾶν ἐπίδειξιν δίαν,
μεμνάσθω θανάτοιο μέλαν τέλος· ἀπήμονα γὰρ ὀπιζόμβρου.

Pindar.

Eccluſ. 41. 1.

rach. But the parts of this exercise help each other. If a man be not incorporated in all his passions to the things of this world, he will lesse fear to be divorced from them by a supervening death; and yet becaus he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a handsome person, or if he be stronger and wiser then his neighbours, he must remember that what he boasts of will decline into weakness and dishonour; but that very boasting and complacency, will make death keener, and more unwelcome, becaus it comes to take him from his confidences and pleasures, making his beauty equal to those Ladies that have slept some years in Charnel houses, and their strength not so stubborn as the breath of an infant, and their wisdom such which can be looked for in the land where all things are forgotten.

2. *He that would not fear death, must strengthen his spirit with the proper instruments of Christian fortitude.* All men are resolved upon this, that to bear grief honestly and temperately and to dye willingly and nobly is the duty of a good and of a valiant man: and they that are not so, are *vitious*, and *fools*, and *cowards*. All men praise *the valiant*, and *honest*, and that which the very Heathen admired in their noblest examples, is especially *patience* and *contempt of death*. *Zeno Eleates* endured torments rather then discover his friends or betray

Amittenda fortitudo est aut sepeliendus dolor. Cic.

Forrem pole animum mortis terrore carente n
Qui spatium vitæ extremum inter munera ponat.

tray them to the danger of the Tyrant: and *Calanus* the barbarous and unlearned *Indian* willingly ſuffered himſelf to be burnt alive: and all the women did ſo, to do honour to their Huſbands Funeral, and to repreſent and prove their affections great to their Lords. The religion of a Chriſtian does more command fortitude, then ever did any inſtitution; for we are commanded to be willing to die for Chriſt, to dye for the brethren, to dye rather then give offence or ſcandal; the effect of which is this; that he that is inſtructed to do the neceſſary parts of his duty; is by the ſame inſtrument fortified againſt death: As he that does his duty need not fear death: ſo neither ſhall he; the parts of his duty, are parts of his ſecurity. It is certainly a great baſeneſſe and puſillanimitie of ſpirit that makes death terrible and extremely to be avoided.

3. *Chriſtian prudence* is a great ſecurity againſt the fear of death. For if we be afraid of death it is but reaſonable to uſe all ſpiritual arts to take off the apprehenſion of the evil: but therefore we ought to remove our fear, becauſe fear gives to death wings and ſpurres, and darts. Death haſtens to a fearful man: if therefore you would make death harmleſſe and ſlow; to throw off fear is the way to do it; and prayer is the way to do that. If therefore you be afraid of death, conſider you will have leſſe need to fear it, by how much the leſs you do fear it: and ſo cure your direct fear by a reflex act of prudence, and conſideration. *Fannius* had not dyed ſo ſoon, if he had not feared death: and when *Cneius Carbo* begged the reſpite of a little time for a baſe imploy-

Hoſtem cum fugeret ſe Fannius ipſe peremit, Mar.

ment

ment of the ſouldiers of *Pompey*, he got nothing, but that the baſeneſſe of his fear diſhonoured the dignity of his third Conſulſhip; and he choſe to dye in a place, where none but his meaneſt ſervants ſhould have ſeen him. I remember a ſtory of the wraſtler *Polydamas* that running into a cave to avoid the ſtorm, the water at laſt ſwelled ſo high, that it began to preſſe that hollowneſſe to a ruine: which when his fellowes eſpied they choſe to enter into the common fate of all men, and went abroad: but *Polydamas* thought by his ſtrength to ſupport the earth till its intolerable weight cruſhed him into flatneſſe and a grave. Many men run for ſhelter to a place, and they onely finde a remedie for their fears by feeling the worſt of evils: fear it ſelf findes no ſanctuary but the worſt of ſufferance; and they that flye from a battel are expoſed to the mercy and fury of the purſuers, who if they faced about, were as well diſpoſed to give laws of life and death, as to take them; and at worſt can but die nobly; but now even at the very beſt, they live ſhamefully or die timorouſly. Courage is the greateſt ſecurity; for it does moſt commonly ſafeguard the man, but alwayes reſcues the condition from an intolerable evil.

4. If thou wilt be fearleſſe of death, endeavour to be in love with the felicities of Saints and Angels: and be once perſwaded to believe that there is a condition of living better then this; that there are creatures more noble then we; that above there is a countrey better then ours; that the inhabitants know more and know better; and are in places of reſt and deſire: and firſt learn to value it, and

then

then learn to purchase it; and death cannot be a formidable thing, which lets us into so much joy & so much felicity. And indeed who would not think his condition mended if he passed from conversing with dull mortals, with ignorant and foolish persons, with Tyrants and enemies of learning, to converse with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabricius*? So the Heathens speculated: but we consider higher. The *dead that die in the Lord* shall converse with S. *Paul*, and all the Colledge of the Apostles, and all the Saints and Martyrs; with all the good men whose memory we preserve in honour: with excellent Kings and holy Bishops, and with *the great Shepherd and Bishop of our souls Jesus Christ*, and with God himself. For *Christ dyed for us, that whether we wake or sleep we might live together with him.* Then we shall be free from lust and envy, from fear and rage, from covetousnesse and sorrow, from tears and cowardice; and these indeed properly are the onely evils that are contrary to felicity and wisdom. Then we shall see strange things and know new propositions, and all things in another manner, and to higher purposes. *Cleombrotus* was so taken with this speculation, that having learned from *Plato's Phædon* the souls abode, he had not patience to stay natures dull leisure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* resolved to die by famine, to ease the great pains of his gout, in the abstinence of two dayes found his foot at ease: But when he

Beati erimus cum corporibus relictis & cupiditatum & æmulationum erimus expertes quodq; nunc facimus, cum laxatiq; curis sumus, ut spectare aliquid velimus & videre.
Tuscul. Qu.

he began to feel the pleaſures of an approaching death, and the delicacies of that eaſe he was to inherit below, he would not withdraw his foot, but went on and finiſhed his death; and ſo did *Cleanthes*; and every wiſe man will deſpiſe the little evils of that ſtate, which indeed is *the daughter of fear*, but *the mother of reſt*, and *peace*, and *felicity*.

5. If God ſhould ſay to us, Caſt thy ſelf into the Sea (as Chriſt did to S. *Peter*, or as God concerning *Jonas*) I have provided for thee a Dolphin, or a Whale, or a Port, a ſafety or a deliverance, ſecurity or a reward, were we not incredulous and puſillanimous perſons if we ſhould tremble to put ſuch a felicity into act, and our ſelves into poſſeſſion? The very duty of reſignation, and the love of our own intereſt are good antidotes againſt fear. In fourty or fifty years we finde evils enough, and arguments enough to make us weary of this life: And to a good man there are very many more reaſons to be afraid of life then death, this having in it leſſe of evil and more of advantage. And it was a rare wiſh of that Roman, that death might come onely to wiſe and excellent perſons, and not to fools and cowards, that it might not be a ſanctuary for the timerous, but the reward of the vertuous; and indeed they onely can make advantage of it.

Mortem utinam pavidos vita ſubducere nolles
Sed virtus te ſola daret— *Lucan.*

6. Make no excuſes to make thy deſires of life ſeem reaſonable; neither cover thy fear and pretences, but ſuppreſſe it rather, with arts of ſeverity and ingenuity. Some are not willing to ſubmit to Gods ſentence and arreſt of

Maneant opera interrupta, minæq; Murorum ingentes.

of death, till they have finiſhed ſuch a deſigne, or made an end of the laſt paragraph of their book, or raiſed ſuch portions for their children, or preached ſo many ſermons, or built their houſe, or planted their orchard, or ordered their eſtate with ſuch advantages; It is well for the modeſty of theſe men that the excuſe is ready; but if it were not, it is certain they would ſearch one out: for an idle man is never ready to die, and is glad of any excuſe; and a buſied man hath alwayes ſomething unfiniſhed, and he is ready for every thing but death: and I remember that *Petronius* brings in *Eumolpus* compoſing verſes in a deſperate ſtorm, and being called upon to ſhift for himſelf (when the ſhip daſhed upon the rock, cried out to let him alone till he had finiſhed and trimmed his verſe, which was lame in the hinder leg; the man either had too ſtrong a deſire to end his verſe, or too great a deſire not to end his life. But we muſt know Gods times are not to be meaſured by our circumſtances; and what I value, God regards not, or if it be valuable in the accounts of men, yet God will ſupply it with other contingencies of his providence: and if *Epaphroditus* had died when he had his great ſickneſſe S. *Paul* ſpeaks of, God would have ſecured the work of the Goſpel without him, and he could have ſpared *Epaphroditus* as well as S. *Stephen*, and S. *Peter*, as well as S. *James*: Say no more, but when God calls, lay aſide thy papers and firſt dreſſe thy ſoul, and then dreſſe thy hearſe.

Blindneſſe is odious, and widow-hood is ſad, and deſtitution is without comfort, and perſecution is full of trouble, and famine is intolerable,

intolerable, and tears are the ſad eaſe of a ſadder heart; but theſe are evils of our life, not of our death. For *the dead that die in the Lord* are ſo farre from wanting the commodities of this life, that they do not want life it ſelf.

After all this, I do not ſay it is a ſin to be afraid of death: we find the boldeſt ſpirit that diſcourſes of it with confidence, and dares undertake a danger as big as death, yet doth ſhrink at the horror of it when it comes dreſſed in its proper circumſtances; And *Brutus* who was as bold a Roman to undertake a noble action, as any was ſince they firſt reckoned by Conſuls, yet when *Furius* came to cut his throat after his defeat by *Anthony*, he ran from it like a girl, and being admoniſhed to die conſtantly, *he ſwore by his life*, that he would ſhortly *endure death*. But what do I ſpeak of ſuch imperfect perſons? Our B. Lord was pleaſed to legitimate fear to us, by his agony and prayers in the garden. It is not a ſin to be afraid, but it is a great felicity to be without fear, which felicity our deareſt Saviour refuſed to have, becauſe it was agreeable to his purpoſes to ſuffer any thing that was contrary to felicity, every thing but ſin. But when men will *by all means* avoid death, they are like thoſe who *at any hand* reſolve to be rich: The caſe may happen in which they wil blaſpheme, and diſhonor providence, or do a baſe action, or *curſe God, and die*: But in all caſes they die miſerable and inſnared, and in no caſe do they die the leſſe for it. Nature hath left us the key of the Churchyard, and cuſtome hath brought Cæmeteries and charnell houſes into Cities and Churches

ἀλλ' οἱ μὲν ἄπαντα φεύγοντες θανάτον.

Quam pellunt lachrymæ fovent forem: dura negant cedere mollibus.

Churches, places moſt frequented, that we might not carry our ſelves ſtrangely in ſo certain, ſo expected, ſo ordinary, ſo unavoydable an accident. All reluctancy or unwillingneſſe to obey the Divine decree, is but a ſnare to our ſelves, and a load to our ſpirits, and is either an intire cauſe, or a great aggravation of the calamity. Who did not ſcorn to look upon *Xerxes* when he cauſed 300. ſtripes to be given to the Sea, and ſent a chartell of defiance againſt the Mountain *Atho?* Who did not ſcorn the proud vanity of *Cyrus* when he took ſo goodly a revenge upon the river *Cyndus* for his hard paſſage over it? or did not deride or pity the Thracians for ſhooting arrowes againſt heaven, when it thunders? To be angry with God, to quarrell with the Divine providence, by repining againſt an unalterable, a naturall, an eaſie ſentence, is an argument of a huge folly, and the parent of a great trouble; as man is baſe and fooliſh to no purpoſe, he throwes away a vice to his own miſery and to no advantages of eaſe and pleaſure. *Fear keeps men in bondage all their life,* ſaith Saint *Paul*, and patience makes him his own man, and lord of his own intereſt and perſon. Therefore *poſſeſſe your ſelves in patience*, with reaſon, and religion, and you ſhall die with eaſe.

Siccas ſi videat genas Duræ ced. et hebes ſors patientiæ.

Θύμος οἱ ἔνδον μενεαίνει μεμφόμενος ἀφορήτοισιν. *Il. o.*

Et cum nihil imminuat doloris, cur ſi ſtra turpes eſſe volumus? *Senec.*

Non levat miſeros dolor

If all the parts of this diſcourſe be true; if they be better then dreams, and unleſſe *vertue be nothing but words, as a grove is a heap of trees*; if they be not the Phantaſmes of hypochondriacall perſons, and deſignes upon the intereſt of men, and their perſwaſions to evil purpoſes; then there is no reaſon, but that we

virtutem verba putas ut lucum ligna

we ſhould really deſire death, and account it among the good things of God, and the ſowre and laborious felicities of man. S. *Paul* underſtood it well, when he deſired *to be diſſolved*: he well enough knew his own advantages, and purſued them accordingly; But it is certain that he that is afraid of death, I mean, with a violent and tranſporting fear, with a fear apt to diſcompoſe his duty, or his patience, that man either loves this world too much, or dares not truſt God for the next.

SECT. IX.

General rules and exerciſes whereby our ſickneſſe may become ſafe and ſanctified.

1. *TAke care that the cauſe of thy ſickneſſe be ſuch as may not ſowre it in the principle and original cauſes of it.* It a ſad calamity to paſſe into the houſe of mourning through the gates of intemperance, by a drunken meeting, or the ſurfets of a loathed and luxurious Table; for then a man ſuffers the pain of his own folly, and he is like a fool ſmarting under the whip which his own vitiouſneſſe twiſted for his back; then a man payes the price of his ſin, and hath a pure and an unmingled ſorrow in his ſuffering; and it cannot be alleviated by any circumſtances; for the whole affair is a meere proceſſe of death and ſorrow. Sin is in the head, ſickneſſe is in the body, and death and an eternity of pains in the tail, and nothing can make this condition intolerable unleſſe the miracles of the Divine mercy will

Solatium est pro honesto dura tolerare & ad causam a patientia respicit. 1 Pet. 2. 19. Heb. 11. 36. Mat. 5. 11

will be pleased to exchange the eternal anger for the temporal. True it is, that in all sufferings the cause of it makes it noble or ignoble, honour or shame, tolerable or intolerable. For when patience is assaulted by a ruder violence, and by a blow from heaven or earth, from a gracious God, or an unjust man, patience looks forth to the doors which way she may escape, and if innocence or a cause of religion keep the first entrance, then whether she escapes at the gates of life or death there is a good to be received, greater then the evils of a sickness; but if sin thrust in that sickness, and that hell stands at the door, then patience turns into fury, and seeing it impossible to go forth with safety, rouls up and down with a circular and infinite revolution, making its motion not from, but upon its own centre; it doubles the pain and increases the sorrow, till by its weight it breaks the spirit and

Magis his quæ patitur vexat causa patiendi.

bursts into the agonies of infinite and eternal ages. If we had seen *S. Policarp* burning to death, or *S. Laurence* rosted upon his gridiron, or S. *Ignatius* exposed to lions, or S. *Sebastion* pierced with arrowes, or S. *Attalus* carried about the theatre with scorn unto his death for the cause of Jesus, for religion, for God and a holy conscience, we should have been in love with flames, and have thought the gridiron fairer then the *sponda*, *the ribs of a maritall bed*: and we should have chosen to converse with those beasts rather then those men that brought those beasts forth; and estimated the arrows to be the rayes of light brighter then the moon; and that disgrace and mistaken pageantry were a solemnity richer and more magficent then *Mordecai's* procession upon the

Kings

Kings horſe, and in the robes of majeſty; for ſo did theſe holy men account them: they kiſſed their ſtakes, and hugged their deaths, and ran violently to torments, and counted whippings and ſecular diſgraces to be the enamel of their perſons, and the ointment of their heads, and the embalming their names, and ſecuring them for immortality. But to ſee *Sejanus* torne in pieces by the people, or *Nero* crying or creeping timorouſly to his death when he was condemned to dye *more majorum*, to ſee *Judas* pale and trembling, full of anguiſh, ſorrow and deſpair, to obſerve the groanings and intolerable agonies of *Herod* and *Antiochus*, will tell and demonſtrate the cauſes of patience and impatience to proceed from the cauſes of the ſuffering; and it is ſin onely that makes the cup bitter and deadly; when men by vomiting meaſure up the drink they took in, and ſick and ſad do again taſte their meat turned into choler by intemperance, the ſin and its puniſhment are mingled ſo, that ſhame covers the face, and ſorrow puts a veil of darkneſſe upon the heart, and we ſcarce pity a vile perſon that is haled to execution for murder or for treaſon, but we ſay he deſerves it, and that every man is concerned in it that he ſhould dye. If luſt brought the ſickneſſe or the ſhame; if we truly ſuffer the reward of our evil deeds, we muſt thank our ſelves; that is, we are fallen into an evil condition, and are the ſacrifice of the Divine juſtice. But if we live holy lives, and if we enter well in, we are ſure to paſſe on ſafe, and to goe forth with advantage, *if we liſt our ſelves.*

Hi quicquid biberint vomitum remetientur triſtes, & bilem ſuam reguſtantes. *Senec.*

2. To this relates, that *we ſhould not counterfeit ſickneſſe*; For he that is to be carefull of his paſſage into a ſickneſſe will think himſelf concerned that he fall not into it through a trap door: for ſo it hath ſometimes happened, that ſuch counterfeiting, to light and evil purpoſes hath ended in a real ſufferance: *Appian* tells of a Roman Gentleman, who to eſcape the proſcription of the *Triumvirate*, fled, and to ſecure his privacy counterfeited himſelf blinde on one eye, and wore a plaiſter upon it, till beginning to be free from the malice of the three prevailing princes, he opened his hood, but could not open his eye, but for ever loſt the uſe of it, and with his eye paid for his libertie and hypocriſie. And *Celius* counterfeited the gout, and all its circumſtances and pains, its dreſſings and arts of remedy, and complaint, till at laſt the gout really entred and ſpoiled the pageantry. His arts of diſſimulation were ſo witty that they put life and motion into the very image of the diſeaſe; he made the very picture to ſigh and groan.

Tantum curæ poteſt & ars doloris deſiit Cælius fingere podagram. Mart. l.7 ep. 38.

It is eaſie to tell upon the intereſt of what vertue, ſuch counterfeiting is to be reproved. But it will be harder to ſnatch the politicks of the world from following that which they call a canonized and authentick precedent: and *Davids* counterfeiting himſelf mad before the *King of Gath*, to ſave his life and liberty, wil be ſufficient to entice men to ſerve an end upon the ſtock & charges of ſo ſmall an irregularity; not in the matter of manners, but in the rules and decencies of natural or civil deportment. I cannot certainly tell what degrees of excuſe *Davids* action might put on. This onely: beſides

ſides his preſent neceſſity; the Laws whoſe coercitive or directive power *David* lived under, had leſſe of ſeverity and more of liberty; and towards enemies had ſo little of reſtraint, and ſo great a power, that what amongſt them was a direct ſin, if uſed to their brethren the ſons of *Jacob*, was lawfull and permitted to be acted againſt enemies. To which alſo I adde this general caution, that the actions of holy perſons in Scripture are not alwayes good precedents to us Chriſtians, who are to walk by a rule and a greater ſtrictneſſe, with more ſimplicity and heartineſſe of purſuit. And amongſt them, ſanctity and holy living did in very many of its inſtances increaſe in new particulars of duty; and the prophets reproved many things which the law forbad not, and taught many duties which *Moſes* preſcribed not; and as the time of Chriſts approach came, ſo the ſermons and revelations too were more evangelical, and like the patterns which were fully to be exhibited by the Son of God. Amongſt which it is certain, that *Chriſtian ſimplicity* and *godly ſincerity* is to be accounted, * and counterfeiting of ſickneſſe is a huge enemy to this: * it is an upbraiding the Divine providence, * a jeſting with fire, * a playing with a thunderbolt, * a making the decrees of God to ſerve the vitious or ſecular ends of men; * it is a tempting of a judgement, * a falſe accuſation of God, * a foreſtalling and antidating his anger, * it is a couſening of men by making a God party in the fraud; and therefore if the couſenage returns upon the mans own head, he enters like a fox into his ſickneſſe, and perceives himſelf catched in a trap, or earthed in the

intolerable dangers of the grave.

3. Although we must be infinitely careful to prevent it, that sin does not thrust us into a sickness, yet when we are in the house of sorrow, we should do well to take Physick against sin, and suppose that it is the cause of the evil; if not by way of natural causality and proper effect, yet by a moral influence, and by a just demerit. We can easily see when a man hath got a surfet; intemperance is as plain as the hand writing upon the wall, and easier to be read: but covetousness may cause a Feaver as well as drunkenness, and pride can produce a falling sickness as well as long washings, and dilutions of the brain, and intemperate lust: and we finde it recorded in Scripture that the contemptuous and unprepared manner of reception of the Holy Sacraments caused sickness and death; and *Sacriledge* and *Vow-breach* in *Ananias* and *Sapphira* made them to descend quick into their graves. Therefore when sickness is upon us, let us cast about, and if we can, let us finde out the cause of Gods displeasure, that it being removed, we may return into the health and securities of Gods loving kindness. Thus in the three years famine *David* enquired of the Lord what was the matter? and God answered, *it is for Saul, and his bloody house*: and then *David* expiated the guilt, and the people were full again of food and blessing: and when Israel was smitten by the *Amorites*, *Joshuah* cast about, and found out the accursed thing, and cast it out, and the people after that fought prosperously. And what God in that case said to *Joshua*, he will also verifie to us; *I will not be with you any more unless you de-*

Josh. 7. 12.

stroy

ſtroy the accurſed thing from among you. But in purſuance of this we are to obſerve that although in caſe of loud and clamorous ſins the diſcovery is eaſy and the remedie not difficult; yet becauſe Chriſtianity is a nice thing, and religion is as pure as the ſun, and the ſoul of man is apt to be troubled from more principles then the intricate and curioſluy compoſed bodie in its innumerable parts, it will often happen that if we go to enquire into the particular, we ſhall never finde it out: and we may ſuſpect drunkenneſſe when it may be alſo a moroſe delectation in unclean thoughts, or covetouſneſſe, or oppreſſion, or a crafty invaſion of my neighbours rights, or my want of charity or my judging unjuſtly in my own cauſe, or my cenſuring my neighbours, or a ſecret pride, or a baſe hypocriſie, or the purſuance of little ends with violence and paſſion, that may have procured the preſent meſſenger of death. Therefore aſk no more after any one, but heartily endeavour to reform all: *ſin no more leſt a worſe thing happen,* for a ſingle ſearch or accuſation may be the deſigne of an imperfect repentance; but no man does heartily return to God, but he that decrees againſt every irregularity; and then onely we can be reſtored to health or life, when we have taken away the cauſes of ſickneſſe and a curſed death.

ἴσχε κακὸν μὴ χεῖρον ἐπίσπῃ. Soph.

4. He that means to have his ſickneſſe turn into ſafety and life, into health and vertue, muſt *make religion the imployment of his ſickneſſe, and prayer the imployment of his religion.* For there are certain *compendiums* or *abbreviatures* and ſhortnings of religion, fitted to ſeveral ſtates. They that firſt gave up their names to

Christ, and that turned from Paganism to Christianity had an abbreviature fitted for them; they were to renounce their false worshippings, and give up their belief, and vow their obedience unto Christ, and in the very profession of this they were forgiven in Baptism. For God hastens to snatch them from the power of the Devil, and therefore shortens the passage, and secures the estate. In the case of poverty God hath reduced this dutie of man, to an abbreviature of those few graces which they can exercise; such as are patience, contentednesse, truth, and diligence; and the rest he accepts in good will, and the charities of the soul, in prayers and the actions of a cheap religion. And to most men *charity* is also an *abbreviature*. And as the love of God shortens the way to the purchase of all vertues, so the expression of this to the poor, goes a huge way in the requisites, and towards the consummation of an excellent religion: and *Martyrdom* is another abbreviature: and so is every act of an excellent and heroical vertue. But when we are fallen into the state of sicknesse, and that our understanding is weak and troubled, our bodies sick and useless, our passions turned into fear, and the whole state into suffering, God in complyance and mans infirmity hath also turned our religion into such a duty, which a sick man can do most passionately, and a sad man and a timorous can perform effectually, and a dying man can do to many purposes of pardon and mercy, and that is, *prayer*. For although a sick man is bound to do many acts of vertue of several kindes, yet the most of them are to be done *in the way of prayer*. Prayer is not onely the

the religion that is proper to a ſick mans condition, but it is the manner of doing other graces which is then left, and in his power. For thus the ſick man is to do his repentance, and his mortifications, his temperance and his chaſtity, by a fiction of imagination bringing the offers of the vertue to the ſpirit, & making an action of election, and ſo our prayers are a direct act of chaſtity when they are made in the matter of that grace; juſt as repentance for our cruelty, is an act of the grace of *mercie*: and repentance for uncleanneſſe is an act of chaſtity, is a means of its purchaſe, an act in order to the habit: and though ſuch acts of vertue which are onely *in the way of prayer* are ineffective to the intire purchaſe, and of themſelves cannot change the vice into vertue, yet they are good renewings of the grace, and proper exerciſe of a habit already gotten.

The purpoſe of this diſcourſe is to repreſent the excellency of prayer, and its proper advantages which it hath in the time of ſickneſſe. For beſides that it moves God to pity, piercing the clouds & making the Heavens like a pricked eye to weep over us, and refreſh us with ſhowers of pity; it alſo doth the work of the ſoul, and expreſſes the vertue of his whole life *in effigie*, in pictures and lively repreſentments, ſo preparing it for a never ceaſing crown, by renewing the actions in the continuation of a never ceaſing, a never hindred affection. Prayer ſpeaks to God, when the tongue is ſtiffned with the approachings of death: prayer can dwell in the heart and be ſignified by the hand or eye, by a thought or a groan; prayer of all the actions of religion is the laſt alive, and it ſerves God without cir-

cumſtances, and exerciſes material graces by abſtraction from matter, and ſeparation, and makes them to be ſpiritual: and therefore beſt dreſſes our bodies for *funeral, or recovery,* for *the mercies of reſtitution,* or *the mercies of the grave.*

5. In every ſickneſſe whether it will or will not be ſo in nature and in the event, yet in thy ſpirit and preparations reſolve upon it, and treat thy ſelf accordingly as if it were *a ſickneſſe unto death.* For many men ſupport their unequall courages by flattery and falſe hopes, and becauſe ſicker men have recovered, beleeve that they ſhall do ſo; but therefore, they neglect to adorn their ſouls, or ſet their houſe in order; beſides the temporall inconveniences that often happen by ſuch perſwaſions and putting off the evil day, ſuch as are, *dying Inteſtate, leaving eſtates intangled,* and *ſome Relatives unprovided for,* they ſuffer infinitely in the intereſt and affairs of their ſoul, they die careleſly and ſurprized, their burdens on, and their ſcruples unremoved, and their caſes of conſcience not determined, and like a ſheep, without any care taken concerning their precious ſouls. Some men will never beleeve that a villain will betray them, though they receive often advices from ſuſpicious perſons and likely accidents, till they are entered into the ſnare, and then they beleeve it when they feel it, and when they cannot return; but ſo the treaſon entred, and the man was betrayed by his own folly, placing the ſnare in the regions and advantages of opportunity. This evil looks like *boldneſſe* and *a confident ſpirit,* but it is the greateſt time-

timerouſneſſe and cowardize in the world. They are ſo fearfull to die, that they dare not look upon it as poſſible; and think that the making of a Will is a mortall ſigne, and ſending for a ſpirituall man an irrecoverable diſeaſe, and they are ſo afraid leſt they ſhould think and beleeve *now they muſt die*, that they will not take care that it may not be evil *in caſe they ſhould*. So did the Eaſtern ſlaves drink wine, and wrapt their heads in a vail, that they might die without ſenſe or ſorrow, and wink hard that they might ſleep the eaſier. In purſuance of this rule let a man conſider, that whatſoever muſt be done in ſickneſſe ought to be done in health; onely let him obſerve that his ſickneſſe as a good monitor chaſtiſes his neglect of duty, and forces him to live as he alwayes ſhould; and then all *theſe ſolemnities and dreſſings for death*, are nothing elſe but the part of *a religious life*, which he ought to have exerciſed all his dayes; and if thoſe circumſtances can affright him, let him pleaſe his fancy by this truth, that then he does but begin to live. But it will be a huge folly if he ſhall think that confeſſion of his ſins will kill him, or receiving the holy Sacrament will haſten his *agony*, or the Prieſt ſhall undo all the hopefull language and promiſes of his Phyſitian. *Aſſure thy ſelf thou canſt not die the ſooner; But by ſuch addreſſes thou mayeſt die much the better.*

6. *Let the ſick perſon be infinitely carefull that he do not fall into a ſtate of death upon a new account*; that is, at no hand commit a deliberate ſin, or retain any affection to the old; for in both caſes he falls into the evils of a

ſurprize, and the horrors of a ſudden death. For a ſudden death is but a ſudden joy, if it takes a man in the ſtate and exerciſes of vertue: and it is onely then an evil when it finds a man unready. They were ſad departures when *Tegillinus*, *Cornelius Gallus* the Prætor, *Lewis* the ſon of *Gonzaga Duke of Mantua*, *Ladiſlaus king of Naples*, *Speuſippus*, *Giachettus of Geneva*, and one of the Popes died in the forbidden embraces of abuſed women; or if *Job* had curſed God and ſo died; or when a man ſits down in deſpair, and in the accuſation and calumny of the Divine mercy; they make their night ſad, and ſtormy and eternall. When *Herod* began to ſink with the ſhamefull torment of his bowels, and felt the grave open under him, he impriſoned the Nobles of his Kingdom, and commanded his Siſter that they ſhould be a ſacrifice to his departing ghoſt. This was an egreſſe fit onely for ſuch perſons who meant to dwell with Devils to eternall ages, and that man is hugely in love with ſin who cannot forbear, in the week of the Aſſizes, and when himſelf ſtood at the barre of ſcrutiny and prepared for his finall, never to be reverſed ſentence. He dies ſuddenly to the worſt ſenſe and event of ſudden death, who ſo manages his ſickneſſe that even that ſtate ſhall not be innocent, but that he is ſurprized in the guilt of a new account. It is a ſigne of a reprobate ſpirit, and an habituall prevailing, ruling ſin, which exacts obedience when the judgement looks him in the face. At leaſt go to God with the innocence and fair deportment of thy perſon in the laſt ſcene of thy life, that

that when thy ſoul breaks into the ſtate of ſeparation, it may carry the reliſhes of religion and ſobriety to the places of its abode and ſentence. *

* Who ſo him bethoft
Inwardly and oft
How hard it were to flit
From bed unto the pit
From pit unto pain
That nere ſhall ceaſe again
He would not do one ſin
All the world to win.

Inſcript. marmori in Eccleſ. paroch de Feverſham in agro Cantiano.

7. When theſe things are taken care for, let the ſick man ſo order his affairs that he have but very little converſation with the world, but wholly (as he can) attend to religion, and antedate his converſation in heaven, alwayes having entercourſe with God, and ſtill converſing with the Holy Jeſus, kiſſing his wounds, admiring his goodneſſe, begging his mercy, feeding on him with faith, and drinking his blood, to which purpoſe it were very fit (if all circumſtances be anſwerable) that the narrative of the paſſion of Chriſt be read or diſcourſed to him at length, or in brief according to the ſtile of the four Goſpels. But in all things, let *his care* and *ſociety* be as little ſecular as is poſſible.

CHAP. IV.

Of the practiſe of the graces, proper to the ſtate of ſickneſſe, which a ſick man may practiſe alone.

SECT. I.

Of the practiſe of Patience.

NOw we ſuppoſe the man entring upon his Scene of ſorrows, and *paſſive graces:* It may be he went yeſterday to a wedding, merry and briſk, and there he felt his ſentence, that he muſt return home and die. For men very commonly enter into the ſnare *ſinging*, and conſider not whither their fate leads them; nor feared that then the Angel was to ſtrike his ſtroak; till his knees kiſſed the earth, and his head trembles with the weight of the rod, which God put into the hand of an exterminating Angel. But whatſoever the ingreſſe was, when the man feels his blood boil, or his bones weary, or his fleſh diſeaſed

diſeaſed with a load of a diſperſed and diſordered humour, or his head to ake, or his faculties diſcompoſed, then he muſt conſider that all thoſe diſcourſes he hath heard concerning patience and reſignation, and conformity to Chriſts ſufferings, and the melancholy lectures of the Croſſe, muſt all of them now be reduced to practiſe, and paſſe from an ineffective contemplation to ſuch an exerciſe as will really try whether we were true diſciples of the Croſſe, or onely beleeved the doctrines of religion when we were at eaſe, and that they never paſſed thorow the ear to the heart, and dwelt not in our ſpirits. But every man ſhould conſider God does nothing in vain, that he would not to no purpoſe ſend us Preachers, and give us rules, and furniſh us with diſcourſe, and lend us books, and provide Sermons, and make examples, and promiſe his Spirit, and deſcribe the bleſſedneſſe of holy ſufferings, and prepare us with daily alarums; if he did not really purpoſe to order our affairs ſo that we ſhould need all this, and uſe it all, there were no ſuch thing as the grace of patience if we were not to feel a ſickneſſe, or enter into a ſtate of ſufferings; whether when we are entred, we are to practiſe by the following rules.

The practiſe and acts of patience by way of rule.

1. At the firſt addreſſe and preſence of ſickneſſe, *ſtand ſtill and arreſt thy ſpirit*, that it may without amazement, or affright conſider that this was that thou lookedſt for, and wert alwayes

alwayes certain should happen, and that now thou art to enter into the actions of a new religion, the agony of a strange constitution; but at no hand suffer thy spirits to be dispersed with fear, or wildnesse of thought, but stay their loosenesse and disperſion by a serious consideration of the present and future imployment. For so doth the Lybian Lion spying the fierce huntsman, first beats himself with the stroaks of his tail, and curles up his spirits, making them strong with union and recollection, till being strook with a Mauritanian spear, he rushes forth into his defence and noblest contention; and either scapes into the secrets of his own dwelling, or else dies, the braveſt of the forreſt: Every man when shot with an arrow from Gods quiver, must then draw in all the auxiliaries of reason, and know, that then is the time to try his strength, and to reduce the words of his religion into action, and consider that if he behaves himself weakly and timerously, he suffers never the lesse of sickneſſe; but if he turns to health he carries along with him the mark of a coward and a fool; and if he descends into his grave, he enters into the state of the *faithlesse* and *unbeleevers*. Let him set his heart firm upon this resolution, *I must bear it inevitably; and I will by Gods grace do it nobly.*

2. *Bear in thy sickneſſe all along the same thoughts, propoſitions, and discourses concerning thy person, thy life, and death, thy soul and religion, which thou hadst in the best dayes of thy health, and when thou didst discourse wisely concerning things spirituall.* For it is to be supposed (and if it be not yet done, let this rule remind thee of it, and direct thee) that thou

hast

haſt caſt about in thy health and conſidered concerning thy change, and *the evil day*, that thou muſt be ſick and die, that you muſt need a comforter, and that it was certain thou ſhouldſt fall into a ſtate in which all the cords of thy anchor ſhould be ſtretched, and the very rock and foundation of faith ſhould be attempted; and whatſoever fancies may diſturb you, or whatever weakneſſes may invade you, yet conſider, when you were better able to judge and governe the accidents of your life, you concluded it neceſſary to truſt in God, and poſſeſſe your ſouls with patience. Think of things as they think that ſtand by you, and as you did when you ſtood by others, that it is a bleſſed thing to be patient,, that a quietneſſe of ſpirit hath a certain reward, that ſtill there is infinite truth and reality in the promiſes of the Goſpel, that ſtill thou art in the care of God, in the condition of a ſon, and *working out thy ſalvation* with labour and pain, *with fear and trembling*, that now the Sun is under a cloud, but it ſtill ſends forth the ſame influence; and be ſure to make no new principles upon the ſtock of a quick and an impatient ſenſe, or too buſie an apprehenſion: keep your old principles, and upon their ſtock diſcourſe and practiſe on towards your concluſion.

3. *Reſolve to bear your ſickneſſe like a child*, that is, without conſidering the evils and the pains, the ſorrows and the danger; but go ſtraight forward, and let thy thoughts caſt about for nothing, but how to make advantages of it by the inſtrument of religion. He that from a high tower looks down upon the precipice and meaſures the ſpace through which

which he must descend, and considers what a huge fall he shall have, shall feel more by the horror of it, then by the last dash on the pavement: and he that tells his groans and numbers his sighs, and reckons one for every gripe of his belly, or throb of his distempered pulse, will make an *artificiall sickness* greater then the *naturall*; and if thou beest ashamed that a childe should bear an evil better then thou, then take his instrument and allay thy spirit with it.; reflect not upon thy evil, but contrive as much as you can for duty, and in all the rest, *inconsideration* will ease your pain.

4. If thou feareſt thou shalt need; observe and draw together all such things as are apt to charm thy spirit, and ease thy fancy in the sufferance. It is the counsell of *Socrates*: *It is* (said he) *a great danger, and you must by discourse and arts of reasoning inchant it into slumber and some rest.* It may be thou wert moved much to see a person of honour to die untimely; or thou didst love the religion of that death bed, and it was dressed up in circumstances fitted to thy needs, and hit thee on that part, where thou wert most sensible; or some little saying in a Sermon, or passage of a book was chosen and singled out by a peculiar apprehension, and made consent lodge a while in thy spirit, even then when thou didst place death in thy meditation, and didst view it in all its dresse of fancy: whatsoever that was which at any time did please thee in thy most passionate and fantastic part, let not that go, but bring it home at that time especially; because then thou art in thy weakness, such little things will easier

κηλὸς γὰρ ὁ κίνδυνος, καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπᾴδειν ἑαυτῷ.

move

move thee then a more ſevere diſcourſe and a better reaſon. For a ſick man is like a ſcrupulous: his caſe is gone beyond the cure of arguments, and it is *a trouble* that can onely be helped by chance, or a lucky ſaying; and *Ludovico Corbinelli* was moved at the death of *Henry the ſecond* more then if he had read the ſaddeſt Elegy of all the unfortunate Princes in Chriſtendom, or all the ſad ſayings of Scripture, or the threnes of the funerall prophets. I deny not, but this courſe is moſt proper to weak perſons; but it is a ſtate of weakneſſe for which we are now providing remedies and inſtruction; a ſtrong man will not need it: But when our ſickneſſe hath rendred us weak in all ſenſes, it is not good to refuſe a remedy, becauſe it ſuppoſes us to be ſick. But then if to the Catalogue of weak perſons we adde all thoſe who are ruled by fancy, we ſhall find that *many perſons in their health*, and *more in their ſickneſſe*, are under the dominion of fancy, and apt to be helped by thoſe little things, which themſelves have found fitted to their apprehenſion; and which no other man can miniſter to their needs, unleſſe by chance, or in a heap of other things. But therefore every man ſhould remember by what inſtruments he was at any time much moved, and try them upon his ſpirit in the day of his calamity.

5. *Do not chooſe the kind of thy ſickneſſe, or the manner of thy death*; but let it be what God pleaſe, ſo it be no greater then thy ſpirit, or thy patience: and for that, you are to rely upon the promiſe of God; and to ſecure thy ſelf by prayer and induſtry; but in all things elſe, let God be thy chooſer, and let it

it be thy work to submit indifferently, and attend thy duty. It is lawfull to beg of God that thy sickness may not be sharp, or noysome, infectious or unusuall, because these are circumstances of evil which are also proper instruments of temptation; and though it may well concern the prudence of thy religion to fear thy self, and keep thee from violent temptations, who hast so often fallen in little ones; yet even in these things be sure to keep some degrees of indifferency; that is, if God will not be intreated to ease thee, or to change thy triall, then be importunate that thy spirit and its interest be secured, and *let him do what seemeth good in his eyes*; but as in the degrees of sickness thou art to submit to God; so in the kind of it, (supposing equall degrees) thou art to be altogether incurious; whether God call thee by a consumption or an asthma, by a dropsey or a palsey, by a feaver in thy humours, or a feaver in thy spirits, because all such nicety of choice is nothing but a colour to legitimate impatience, and to make an excuse to murmure privately, and for circumstances, when in the summe of affairs we durst not owne impatience. I have known some persons vehemently wish that they might die of a consumption, and some of these had a plot upon heaven, and hoped by that means to secure it after a careless life; as thinking a lingring sickness would certainly infer a lingring and a protracted repentance; and by that means they thought they should be safest; others of them dreamed it would be an easier death, and have found themselves deceived, and their patience hath been tired with a weary spirit and a useless body, by often conversing with

healthfull perſons and vigorous neighbours, by uneaſineſſe of the fleſh, and the ſharpneſſe of his bones, by want of ſpirits and a dying life; and in concluſion have been directly debauched by peeviſhneſſe and a fretfull ſickneſſe, and theſe men had better have left it to the *wiſdom* and *goodneſſe* of God, for they both are infinite.

6. *Be patient in the deſires of religion, and take care that the forwardneſſe of exteriour actions do not diſcompoſe thy ſpirit: while thou feareſt that by leſſe ſerving God in thy diſability, thou runneſt backward in the accounts of pardon and the favour of God.* Be content that the time which was formerly ſpent in prayer be now ſpent in vomiting, and carefulneſſe and attendances: ſince God hath pleaſed it ſhould be ſo, it does not become us to think hard thoughts concerning it: Do not think that God is onely to be found in a great prayer, or a ſolemn office; he is moved by a ſigh, by a groan, by an act of love; and therefore when your pain is great and pungent, lay all your ſtrength upon it, to bear it patiently; when the evil is ſomething more tolerable, let your mind think ſome pious, though ſhort meditation; let it not be very buſie, and full of attention; for that will be but a new temptation to your patience, and render your religion tedious and hatefull; But record your deſires, and preſent your ſelf to God by generall acts of will and underſtanding, and by habituall remembrances of your former vigorouſneſſe, and by verification of the ſame grace, rather then proper exerciſes: if you can do more, do it; but if you cannot, let it not become a ſcruple to thee; we muſt not think

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man is tyed to the forms of health, or that he who swoons and faints, is obliged to his usual forms and hours of prayer; *if we cannot labour, yet let us love.* Nothing can hinder us from that, but our own uncharitableness.

7. Be obedient unto thy Physitian in those things that concern him, if he be a person fit to minister unto thee; *God is he onely that needs no help*; and God hath created the Physitian for thine: therefore use him *temperately*, without violent confidences; and *sweetly* without uncivil distrustings, or refusing his prescriptions upon humors or impotent fear. A man may refuse to have his arme or leg cut off, or to suffer the pains of *Marius* his incision: and if he believes that to dye is the lesse evil, he may compose himself to it without hazarding his patience, or introducing that which he thinks a worse evil; but that which in this article is to be reproved and avoided, is, that some men will choose to die out of fear of death, and send for Physitians, and do what themselves list, and call for counsel and follow none. When there is reason they should decline him it is not to be accounted to the stock of a sin; but where there is no just cause, there is a direct impatience.

Ipsi ceu vi Deo nullo est opus; apud Senecam. Scaliger recte emendat; Ipsi ceu Deo &c. Ex Græco scilicet μονὸς Θεὸς ἀπροσδεὴς καὶ εὐεργετικός.

Hither is to be reduced that we be not too confident of the Physitian or drain our hopes of recovery from the fountain, through so imperfect chanels; laying the wells of God dry, and digging to our selves broken cisterns. Physitians are the Ministers of Gods mercies, and providence, in the matter of health and ease,

eaſe, of reſtitution or death; and when God ſhall enable their judgements and direct their counſels, and proſper their medicines, they ſhall do thee good, for which you muſt give God thanks, and to the Phyſitian the honour of a bleſſed *inſtrument*. But this cannot alwayes be done; and *Lucius Cornelius* the Lieutenant in Portugal under *Fabius* the Conſul, boaſted in the inſcription of his monument, that he had lived a healthful and vegete age till his laſt ſickneſſe, but then complained he was forſaken by his Phyſitian, and railed upon *Eſculapius*, for not accepting his vow and paſſionate deſire of preſerving his life longer: and all the effect of that impatience and the folly was, that it is recorded to following ages, that he died without reaſon and without religion. But it was a ſad ſight to ſee the favour of all France confined to a Phyſitian and a Barber, and the King (*Lewis* the XI.) to be ſo much their ſervant that he ſhould acknowledge and own his life from them, and all his eaſe to their gentle dreſſing of his gout, and friendly miniſteries; for the King thought himſelf *undone* and *robbed* if he ſhould die; his portion here was fair: and he was loth to exchange his poſſeſſion for the intereſt of a bigger hope.

L. Cornel. legatus ſub Fabio Conſule vividam naturam & virilem animam ſervavi, quoad animam efflavi; & tandem diſertus ope medicorum & Eſculapii dei ingrati cui me voveram ſodalem perpetuo futurum ſi fila aliquantulum optata protuliſſet.

Vetus inſcriptio in Luſitania.

Nunc omnibus anxius aris
Illachrimat ſignatq; fores & pectore terget
Limina; nunc fruſtra vocat exorabile nomen.

Papin. l. 5.

Treat

8. *Treat thy nurses and servants sweetly and as it becomes an obliged and a necessitous person*; remember that thou art very troublesome to them; that they trouble not thee willingly; that they strive to do thee ease and benefit, that they wish it and sigh, and pray for it, and are glad if thou likest their attendance: that whatsoever is amisse is thy disease, and the uneasinesse of thy head or thy side, thy distemper or thy disaffections; and it will be an unhandsome injustice to be troublesome to them because thou art so to thy self; to make them feel a part of thy sorrowes that thou mayest not bear them alone; evilly to requite their care by thy too curious and impatient wrangling, and fretful spirit. That tenderneſſe is vitious and unnatural that shrikes out under the weight of a gentle cataplasm; and he will ill comply with *Gods rod*, that cannot endure *his friends greatest kindnesse*: And he will be very angry (if he durst) with Gods smiting him, that is peevish with his servants that go about to ease him.

Ἀνοχὴ πάσχειν Græci vocant cum mors propter impatientiam petitur.

9. Let *not the smart of your sickneſſe make you to call violently for death*; you are not patient, unleſſe you be content to live. God hath wisely ordered that we may be the better reconciled with death, because it is the period of many calamities. But where ever the General hath placed thee, stirre not from thy station until thou beest called off, but abide so, that death may come to thee by the designe of him who intends it to be thy advantage; God hath made sufferance to be thy work, and do not impatiently long for evening, lest at night thou findest the reward of him that was weary of his work; for he that

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is weary before his time is an uprofitable ſervant, and is either idle or diſeaſed.

10 That which remains in the practiſe of this grace is that the ſick man ſhould do acts of patience by way of prayer and ejaculations. In which he may ſerve himſelf of the following collection.

SECT. II.

Acts of patience by way of prayer and ejaculation.

I Will ſeek unto God, unto God will I commit my cauſe which doth great things and unſearchable: marvellous things without number. Job 5. 8. 10.

To ſet upon high thoſe that be low, that thoſe which mourn may be exalted to ſafety. verſ. 11.

** So the poor have hope and iniquity ſtoppeth her mouth. 16.

Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty. 17.

For he maketh ſore and bindeth up, he woundeth and his hands make whole. 18.

He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evil touch thee. Thou ſhalt come to thy grave in a juſt age, like as a ſhock of corn cometh in his ſeaſon. 26.

I remember thee upon my bed, and meditate upon thee in the night watches. Becauſe thou haſt been my help, therefore under the Pſalm 63. 6.

ſhadow

7,8. shadow of thy wings will I rejoyce. My soul followeth hard after thee, for thy right hand hath upholden me.

God restoreth my soul: he leadeth me in the path of righteousnesse for his names sake. Yea though I walk thorough the valley of the Psalm 23.3,4, shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff, they comfort me.

In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle Psalm 27.5. shal he hide me, he shal set me up upon a rock.

The Lord hath looked down from the height of his sanctuary, from the heaven did the Lord behold the earth. To hear the groaning of his prisoners, to loose those that are Psal.102 appointed to death.

v.19,20 I cryed unto God with my voice: even unto God with my voice, and he gave ear unto me; In the day of my trouble I sought the Lord; my sore ran in the night and ceased not; my soul refused to be comforted. * I remember God and was troubled: I complained and my spirit was overwhelmed; thou holdest mine eyes waking: I am so troubled that I cannot speak; will the Lord cast me off for ever, and will he be favourable no more? Is his promise clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up Psalm 77.1,&c his tender mercies? And I said, this my infirmity: but I will remember the years of the right hand of the most High.

No temptation hath taken me, but such as is common to man: but God is faithful who will not suffer me to be tempted above what I am able; but will with the temptation also make

make a way to eſcape that I may be able to bear it. 1 Cor. 10. 13.

Whatſoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace and conſolation grant me to be ſo minded. Rom. 15.4,5.

It is the Lord, let him do what ſeemeth good in his eyes. 1 Sam. 3. 18.

Surely the word that the Lord hath ſpoken is very good: But thy ſervant is weak; O remember mine infirmities; and lift thy ſervant up that leaneth upon thy right hand.

There is given unto me a thorn in the fleſh to buffet me. For this thing I beſought the Lord thrice, that it might depart from me; and he ſaid unto me, My grace is ſufficient for thee. For my ſtrength is made perfect in weakneſſe. Moſt gladly therefore will I glory in my infirmities, that the power of Chriſt may reſt upon me. For when I am weak then am I ſtrong. 2 Cor. 12.7,8,9

O Lord thou haſt pleaded the cauſes of my ſoul; thou haſt redeemed my life. And I ſaid, My ſtrength and my hope is in the Lord, remembring my affliction and my miſery; the wormwood and the gall. My ſoul hath them ſtill in remembrance, and is humbled within me. This I recall to my minde, therefore I have hope. Lam. 3. 18, 19, &c.

It is the Lords mercies that we are not conſumed, becauſe his compaſſions fail not. They are new every morning, great is thy faithfulneſſe. The Lord is my portion ſaid my ſoul, therefore will I hope in him. *ibid.*

The Lord is good unto them that wait for him, to the ſoul that ſeeketh him It is good

that a man should both hope and quietly wait for the salvation of the Lord. For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according
ibid. to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men.

Wherefore doth a living man complain? a man for the punishment of his sins? O that thou wouldest hide me in the grave [of Jesus] that thou wouldest keep me secret until thy
Job 14. 13. wrath be past, that thou wouldest appoint me a set time and remember me!

Job 2. 10. Shall we receive good at the hand of God, and shall we not receive evil?

The sick man may recite or hear recited the following Psalms in the intervals of his agony.

I.

Psal. 6. O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Have mercy upon me, O Lord, for I am weak, O Lord heal me, for my bones are vexed.

My soul is also sore vexed, but thou, O Lord how long? Return O Lord, deliver my soul: O save me for thy mercies sake.

For in death no man remembreth thee: in the grave who shall give thee thanks.

I am weary with my groaning: all the night make I my bed to swim: I water my couch with my tears.

Mine eye is consumed because of grief;

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it waxeth old becauſe of all my [ſorrowes.

Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

The Lord hath heard my ſupplication: the Lord will receive my prayer.

Bleſſed be the Lord who hath heard my prayer: and hath not turned his mercy from me.

II.

IN the Lord put I my truſt; how ſay ye to my ſoul, flee as a bird to your mountain?

The Lord is in his holy temple, the Lords throne is in heaven, his eyes behold, his eyelids try the children of men. Pſal.11

Preſerve me O God; for in thee do I put my truſt. Pſal.16

O my ſoul thou haſt ſaid unto the Lord: thou art my Lord, my goodneſſe extendeth not to thee.

The Lord is the portion of mine inheritance and of my cup: thou maintaineſt my lot.

I will bleſſe the Lord who hath given me counſel, my reins alſo inſtruct me in the night ſeaſons.

I have ſet the Lord alwayes before me: becauſe he is at my right hand I ſhall not be moved.

Therefore my heart is glad and my glory rejoyceth, my fleſh alſo ſhall reſt in hope.

Thou wilt ſhew me the path of life: in thy preſence is the fulneſſe of joy, at thy right hand there are pleaſures for evermore.

As for me I will behold thy face in righteouſneſſe: I ſhall be ſatisfied when I awake with thy likeneſſe. Pſal.17

III.

Psalm 31. 9. HAve mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief; yea my soul and my belly.

For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity and my bones are consumed. * I am like a broken vessel.

But I trusted in thee O Lord, I said thou art my God.

My times are in thy hand: make thy face to shine upon thy servant: save me for thy mercies sake.

27. When thou saidst, seek ye my face, my heart said unto thee, thy face Lord will I seek.

Hide not thy face from me; put not thy servant away in thy anger: thou hadst been my help, leave me not, neither forsake me, O God of my salvation.

I had fainted unless I had beleeved the goodness of the Lord in the land of the living.

31. O how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee, before the sons of men.

Thou shalt hide them in the secret of thy presence from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues [from the calumnies and aggravation of sins by Devils.]

I said in my haste, I am cut off from before thine eyes: nevertheless thou hearedst the voice of my supplication, when I cried unto thee.

O love the Lord all ye his Saints: for the Lord

Lord preſerveth the faithfull, and plenteouſly rewardeth the proud doer.

Be of good courage, and he ſhall ſtrengthen your heart: all ye that hope in the Lord.

The Prayer: *to be ſaid in the beginning of a ſickneſſe.*

O Almighty God mercifull and gracious, who in thy juſtice didſt ſend ſorrow and tears, ſickneſſe and death into the world as a puniſhment for mans ſins, and haſt comprehended all under ſin and this ſad covenant of ſufferings, *not to deſtroy us, but that thou mighteſt have mercy upon all*; making thy juſtice to miniſter to mercy, ſhort afflictions to an eternall weight of glory; as thou haſt turned my ſins into ſickneſſe, ſo turn my ſickneſſe to the advantages of holineſſe and religion, of mercy and pardon, of faith and hope, of grace and glory: thou haſt now called me *to the fellowſhip of ſufferings*; Lord by the inſtrument of religion, let my preſent condition be ſo ſanctified that my ſufferings may be united to the ſufferings of my Lord, that ſo thou mayeſt pity me, and aſſiſt me; relieve my ſorrow and ſupport my ſpirit; direct my thoughts, and ſanctifie the accidents of my ſickneſſe; and that the puniſhment of my ſin may be the ſchool of vertue; In which ſince thou haſt now entred me, Lord make me a holy proficient; that I may behave my ſelf as a ſon under diſcipline, humbly, and obediently, evenly, and penitently;

that I may come by this means neerer unto thee; that if I shall go forth of this sickness by the gate of life and health, I may return to the world with great strengths of spirit, to run a new race of a stricter holiness, and a more severe religion: Or if I passe from hence with the out-let of death, I may enter into the bosome of my Lord, and may feel the present joyes of a certain hope of that Sea of pleasures in which all thy Saints and servants shall be comprehended to eternall ages. Grant this for Jesus Christ his sake, our Deareſt Lord and Saviour. Amen.

An act of resignation to be said by a sick person in all the evil accidents of his sickness.

O Eternall God, thou hast made me and sustained me, thou hast blessed me in all the dayes of my life, and hast taken care of me in all variety of accidents; and nothing happens to me in vain; nothing without thy providence; and I know thou smitest thy servants in mercy and with designes of the greatest pity in the world: Lord I humbly lie down under thy rod; do with me as thou pleasest; do thou choose for me, not onely the whole state and condition of being, but every little and great accident of it. Keep me safe by thy grace, and then use what instrument thou pleasest of bringing me to thee: Lord I am not sollicitous of the passage, so I may get thee. Onely, O Lord, remember my infirmities, and let thy servant rejoyce in thee alwayes, and feel and confesse, and glory in thy

thy goodneſſe. O be thou as delightfull to me in this my medicinal ſickneſſe, as ever thou wert in any of the dangers of my proſperity, let me not peevifhly refuſe thy pardon at the rate of a ſevere diſcipline. I am thy ſervant and thy creature, thy purchaſed poſſeſſion, and thy ſon, I am all thine, and becauſe thou haſt mercy in ſtore for all that truſt in thee, I cover my eyes, and in ſilence wait for the time of my redemption. Amen.

A Prayer for the grace of Patience.

MOſt Mercifull and Gracious Father, who in the redemption of loſt Mankind by the paſſion of thy moſt holy Son haſt eſtabliſhed a Covenant of ſufferings, I bleſſe and magnifie thy Name that thou haſt adopted me into the inheritance of ſons, and haſt given me a portion of my elder Brother: Lord, the croſſe falls heavy and ſits uneaſie upon my ſhoulders; my ſpirit is willing, but my fleſh is weak, I humbly beg of thee that I may now rejoyce in this thy diſpenſation and effect of providence; I know and am perſwaded that thou art then as gracious when thou ſmiteſt us for amendment or triall, as when thou releeveſt our wearied bodies, in compliance with our infirmity: I rejoyce O Lord in thy rare and myſterious mercy, who by ſufferings haſt turned our miſery into advantages unſpeakable; for ſo thou makeſt us like to thy Son, and giveſt us a gift that the Angels never did receive; for they cannot die in conformity to, and imitation of their Lord and ours; but bleſſed be thy Name; we can, and deareſt Lord, *Let it be ſo.* Amen.

II.

THou who art the God of patience and consolation strengthen me in the inner man, that I may *bear the yoak and burden of the Lord* without any uneasie and useless murmurs, and ineffective unwillingness. Lord, I am unable to stand under the crosse, unable of my self, but thou, O Holy Jesus, who didst feel the burden of it, who didst sink under it, and wert pleased to admit a man to bear part of the load when thou underwentest all for him; be thou pleased to ease this load by fortifying my spirit; that I may be strongest when I am weakest, and may be able to do and suffer every thing thou pleasest through Christ which strengthens me. Lord, if thou wilt support me, I will for ever praise thee; If thou wilt suffer the load to presse me yet more heavily; I will cry unto thee and complain unto my God, and at last I will lie down and die, and by the mercies and intercession of the Holy Jesus, and the conduct of thy blessed Spirit, and the ministery of Angels, passe into those mansions where Holy souls rest and weep no more. Lord pity me; Lord sanctifie this my sickness; Lord strengthen me; Holy Jesus save me and deliver me; thou knowest how shamefully I have fallen with pleasure; in thy mercy and very pity, let me not fall with pain too. O let me *never charge God foolishly*, nor offend thee by my impatience and uneasie spirit, nor weaken the hands and hearts of those that charitably minister to my needs: but let me passe through the valley of tears, and the valley of the shadow of death

death with ſafety and peace, with a meek ſpirit, and a ſenſe of the divine mercies; and though thou breakeſt me in pieces, my hope is, thou wilt gather me up in the gatherings of eternity. Grant this eternall God, Gracious Father, for the merits and interceſſion of our mercifull high Prieſt, who once ſuffered for me, and for ever intercedes for me, our moſt gracious and ever Bleſſed Saviour Jeſus.

A Prayer to be ſaid when the ſick man takes Phyſick.

O Moſt bleſſed and eternall Jeſus, thou who art the great Phyſician of our ſouls, and the Sun of righteouſneſſe ariſing with healing in thy wings; to thee is given by thy heavenly Father the Government of all the world, and thou diſpoſeſt every great and little accident to thy Fathers honour, and to the good and comfort of them that love and ſerve thee: Be pleaſed to bleſſe the miniſtery of thy ſervant in order to my eaſe and health, direct his judgement, proſper the medicines, and diſpoſe the chances of my ſickneſſe fortunately, that I may feel the bleſſing and loving kindneſſe of the Lord, in the eaſe of my pain, and the reſtitution of my health; that I being reſtored to the ſociety of the living, and to thy ſolemn Aſſemblies, may praiſe thee and thy goodneſſe ſecretly among the faithfull, and in the Congregation of thy redeemed ones, here in the outer-courts of the Lord, and hereafter in thy eternall temple for ever and ever. Amen.

SECT. III.

Of the practise of the grace of Faith in the time of sickneſſe.

NOw is the time in which faith appears moſt neceſſary and moſt difficult. It is the foundation of a good life; and the foundation of all our hopes; it is that without which we cannot live well, and without which we cannot die well; it is a grace that then we ſhall need, to ſupport our ſpirits to ſuſtain our hopes, to alleviate our ſickeſſe, to reſiſt temptations, to prevent deſpair: upon the belief of the articles of our religion we can do the works of a holy life; but upon belief of the promiſes, we can bear our ſickneſſe patiently and die cheerfully. The ſick man may practiſe it in the following inſtances.

1. *Let the ſick man be careful that he do not admit of any doubt concerning that which he beleeved, and received from common conſent in his beſt health and dayes of election and religion.* For if the Devil can but prevail ſo far as to unfix and unrivet the reſolution and confidence or fulneſſe of aſſent, it is eaſie for him ſo to unwinde the ſpirit, that from *why* to *whether or no*, from *whether or no*, to *ſcarcely not*, from *ſcarcely not*, to *abſolutely not at all* are ſteps of a deſcending and falling ſpirit: and whatſoever a man is made to doubt of by the weakneſſe of his underſtanding in a ſickneſſe, it will be hard to get an inſtrument ſtrong or ſubtle enough

enough to reenforce and enſure; For when the ſtrengths are gone by which faith held, and it does not ſtand firme by the weight of its own bulk and great conſtitution, nor yet by the cordage of a tenacious root, then it is prepared for a ruine, which it cannot eſcape in the tempeſts of a ſickneſſe and the aſſaults of a Devil. * Diſcourſe and argument, * the line of tradition, and a never * failing experience, * the Spirit of God and the * truth of miracles, * the word of propheſie, * and the blood of Martyrs, * the excellencie of the doctrine and * the neceſſity of men, * the riches of the promiſes, * and the wiſdom of the revelations, * the reaſonableneſſe and * ſublimity, the * concordance and the * uſefulneſſe of the articles, and * their complyance with all the needs of man, * and the goverment of common wealths, are like the ſtrings and branches of the roots, by which faith ſtands firm and unmoveable in the ſpirit, and underſtanding of a man. But in ſickneſſe the underſtanding is ſhaken and the ground is removed in which the root did grapple, and ſupport its trunk, and therefore there is no way now, but that it be left to ſtand upon the old confidences, and by the firmament of its own weight; it muſt be left to ſtand becauſe it alwayes ſtood there before: and as it ſtood all his life time in the *ground of underſtanding*, ſo it muſt now be ſupported with *will* and a *fixed reſolution*. But diſputation tempts it, and ſhakes it with trying, and overthrowes it with ſhaking. Above all things in the world, let the ſick man fear a propoſition which his ſickneſs hath put into him, contrary to the diſcourſes of health, and a ſober untroubled reaſon.

Non jam validis radicibus hærens Ponderoſa ſuo.

Sanctiuſq; ac reverentius viſum de actis Deorum credere quam ſcire. Tacit

Fides tua te ſalvum faciet; non exercitatio ſcripturarum. Fides in regula poſita eſt; (ſcil. in ſymbolo quod jam recitaverat) habet legem, & ſalutem de obſervatione legis: exercitatio autem in curioſitate conſiſtit, habens gloriam ſolam de periti æ ſtudio: Cedat curioſitas fidei; cedat gloria ſaluti.

Tert. de præſcript.

S. Auguſtinus vocat ſymbolum comprehenſionem fidei veſtræ atq; perfectionem Cordis ſignaculum, & noſtræ militiæ ſacramentum. Amb. lib. 3. de veland. virgin. Aug. ſerm. 115.

Non per difficiles nos Deus ad beatam vitam quæſtiones vocat. In abſoluto nobis & facili eſt æternitas: Jeſum ſuſcitatum a mortuis per Deum credere & ipſum eſſe Dominum confiteri. S. Hilar. lib. 10. de Trinit.

Hæc eſt fides Catholica (de ſymbolo ſuo dixit Athanaſius, vel qui cunq; author eſt. S. Athanaſ. de fide Nicena,

ἀγὼ ἐν ὑμῖν παρὰ τῶν πατέρων τὰς θείας γραφὰς ὁμολογοῦσα πίστις ἀνυπόκριτος ἔχει τὸν θεὸν ἀναγορεύειν μὴ πάσης ἀπειλείας, σύγκαμψιν δ' ὑποβείας οὐ χρῄζω.

Ep ad Epict.

2. Let the ſick man mingle the recital of his Creed together with his devotions, and in that let him account his faith; not in curioſity and factions, in the confeſſions of parties and intereſts; for ſome over froward zeals are ſo earneſt to profeſſe their little and uncertain articles, and glory ſo to die in a particular and divided communion, that in the profeſſion of their faith they loſe or diſcompoſe their charity; let it be enough that we ſecure our intereſt of heaven, though we do not go about to appropriate the manſions to our ſect; for every good man hopes to be ſaved as he is a Chriſtian, and not as he is a Lutheran or of another diviſion. However thoſe articles upon which he can build the exerciſe of any vertue in his ſickneſſe, or upon the ſtock of which he can improve his preſent condition, are ſuch as conſiſt in *the greatneſſe and goodneſſe*, the *veracity* and *mercy of God* thorough Jeſus Chriſt; nothing of which can be concerned in the fond diſputations which faction and intereſt hath too long maintained in Chriſtendom.

3. *Let*

3. *Let the ſick mans faith eſpecially be active about the promiſes of grace, and the excellent things of the goſpel*; thoſe which can comfort his ſorrowes, and enable his patience; thoſe upon the hopes of which, he did the duties of his life, and for which he is not unwilling to dye; ſuch as the *interceſſion* and *advocation of Chriſt*, remiſſion of ſins, the reſurrection, the myſterious arts and mercies of mans redemption, Chriſts triumph over death, and all the powers of hell, the covenant of grace, or the bleſſed iſſues of repentance, and above all, the article of eternal life, upon the ſtrength of which 11000 virgins went cheerfully together to their martyrdome, and 20000 Chriſtians were burned by *Diocleſian* on a Chriſtmas day, and whole armies of Aſian Chriſtians offered themſelves to the Tribunals of *Arius Anthonius*, and whole colledges of ſevere perſons were inſtituted, who lived upon religion, whoſe *dinner* was the *Euchariſt*, whoſe *ſupper* was *praiſe*, and their *nights* were *watches*, and their *dayes* were *labour*; for the hope of which then men counted it gain to loſe their eſtates and gloried in their ſufferings, and rejoyced in their perſecutions, and were glad at their diſgraces; this is the article that hath made all the Martyrs of Chriſt confident and glorious, and if it does not more then ſufficiently ſtrengthen our ſpirits to the preſent ſuffering it is becauſe we underſtand it not, but have the appetites of beaſts and fools. But if the ſick man fixes his thoughts and lets his habitation to dwell here, he ſwells his hope and maſters his fears, and eaſes his ſorrows, and overcomes his temptations.

Tertul. ad Sapul.

4. *Let*

4. *Let the sick man endeavour to turn his faith of the Articles into love of them*; and that will be an excellent instrument, not onely to refresh his sorrows, but to confirm his faith in defiance of all temptations. For a sick man and a disturbed understanding are not competent and fit instruments, to judge concerning the reasonableness of a proposition; But therefore let him consider and love it, because it is usefull and necessary, profitable and gracious; and when he is once in love with it, and then also renews his love to it, when he feels the need of it; he is an interested person, and for his own sake will never let it go, and passe into the shadows of doubting, or the utter-darkness of infidelity. *An act of love* will make him have a mind to it, and we easily beleeve what we love, but very uneasily part with our belief which we for so great an interest have chosen, and entertained with a great affection.

5. *Let the sick person be infinitely carefull that his faith be not tempted by any man, or any thing, and when it is in any degree weakned, let him lay fast hold upon the conclusion*, upon the Article it self, and by earnest prayer beg of God to guide him in certainty and safety. For let him consider that the Article is better then all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do beleeve it: but he can receive no good at all, if Christ did not die, if there be no resurrection, if his Creed hath deceived him: therefore all that he is to do is to secure his hold, which he can do no way but *by prayer* and *by his interest*. And by this Argument or instrument it was that *Socrates* refreshed the evil

evil of his condition, when he was to drink his *aconite*. 'If the ſoul be immortall, and 'perpetuall rewards be laid up for wiſe ſouls, 'then I loſe nothing by my death; but if 'there be not, then I loſe nothing by my opi-'nion, for it ſupports my ſpirit in my paſſage, 'and the evil of being deceived cannot over-'take me when I have no being. So it is with all that are tempted in their faith. If thoſe Articles be not true, then the men are nothing; if they be true, then they are happy; and if the Article fails there can be no puniſhment for beleeving; but if they be true, my *not beleeving* deſtroyes all my portion in them and poſſibility to receive the excellent things which they contain. By faith we *quench the fiery darts of the Devil*; but if our faith be quenched, wherewithall ſhall we be able to endure the aſſault? therefore ſeiz upon the Article, and ſecure the great object, and the great inſtrument, that is, *the hopes of pardon, and eternall life through Jeſus Chriſt*, and do this by all means and by any inſtrument artificiall, or inartificiall, by argument, or by ſtratagem, by perfect reſolution, or by diſcourſe, by the hand and ears of premiſſes, or the foot of the concluſion, by right or by wrong, becauſe we underſtand it, or becauſe we love it, *ſuper totam materiam*, becauſe I will, and becauſe I ought, becauſe it is ſafe to do ſo, and becauſe it is not ſafe to do otherwiſe, becauſe if I do I may receive a good, and becauſe if I do not I am miſerable; either for that I ſhall have a portion of ſorrows, or that *I* can have no portion of good things.

In Phœdo.

SECT.

SECT. IV.

Acts of faith by way of prayer and ejaculation to be said by sick men in the dayes of their temptation.

LOrd whither shall I go? thou hast the words of eternall life?

I beleeve in God the Father Almighty, and in Jesus Christ his onely Son our Lord, &c.

And I beleeve in the Holy Ghost, &c.

Lord I beleeve; help thou mine unbelief.

I know and am perswaded by the Lord Jesus] that none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die,
Rom. 14.6. we die unto the Lord: whether we live therefore or die, we are the Lords.

If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all: how shall he not with him give us all things?

Who shall lay any thing to the charge of Gods elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at
Rom. 8. 31. &c. the right hand of God, who also maketh intercession for us.

If any man sin we have an Advocate with
1 Joh. 2.1. the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

This is a faithfull saying, and worthy of all

all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. O grant, that I may obtain mercy, that in me Jeſus Chriſt may ſhew forth all long-ſuffering, that I may beleeve in him to life everlaſting. 1 Tim. 1.15.

I am bound to give thanks unto God alway, becauſe God hath from the beginning choſen me to ſalvation, through ſanctification of the Spirit, and belief of the truth whereunto he called me by the Goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt. 2 Theſ. 2.13.

Now our Lord Jeſus Chriſt himſelf, and God even our Father which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, Comfort my heart and ſtabliſh me in every good word and work. Ibid. v. 16,17.

The Lord direct my heart into the love of God, and into the patient waiting for Chriſt. 2 Theſ. 3.5.

O that our God would count me worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of faith with power. That the Name of our Lord Jeſus Chriſt may be glorified in me, and I in him, according to the grace of our God and the Lord Jeſus Chriſt. 2 Theſ. 1.11.

Let us who are of the day be ſober, putting on the breſt-plate of faith and love, and for an helmet, the hope of ſalvation. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together with him. Wherefore comfort your ſelves together and edifie one another. 1 Theſ. 5.9,10.

There

There is no name under heaven whereby we can be saved, but onely the Name of the Lord Jesus. And every soul which will not
Act.3. 23. hear that Prophet shall be destroyed from among the people.

God forbid that I should glory, save in the Crosse of Jesus Christ. I desire to know nothing but Jesus Christ and him crucified. For to me to live is Christ, and to die is gain.

Cease ye from man, whose breath is in
Isa.2.22 his nostrils: for wherein is he to be accounted of? But the just shall live by faith.

Lord, I beleeve that thou art the Christ, the Son of God, the Saviour of the world, the resurrection and the life; and he that beleeveth in thee, though he were dead, yet shall
Joh.11. 25. he live.

Jesus said unto her, Said I not to thee, that
Ibid. ver. 40. if thou wouldest beleeve thou shouldst see the glory of God?

O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory
1 Cor. 15.55. through our Lord Jesus Christ. Lord make me stedfast and unmoveable alwayes abounding in the work of the Lord; For I
Ibid. know that my labour is not in vain in the Lord.

The Prayer [*for the grace and strengths of faith.*

O Holy and eternall Jesus, who didst die for me and for all mankind, abolishing our

our ſin, reconciling us to God, adopting us into the portion of thine heritage, and eſtabliſhing with us a covenant of faith and obedience, making our ſouls to rely upon ſpirituall ſtrengths, by the ſupports of a holy belief, and the expectation of rare promiſes, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, beleeving thy word, truſting in thy promiſes, waiting for thy mercies, and doing thy commandements, that the Devil may not prevail upon me, and my own weakneſſes may not abuſe or unſettle my perſwaſions, nor my ſins diſcompoſe my juſt confidence in thee and thy eternall mercies. Let me alwayes be thy ſervant and thy diſciple, and die in the communion of thy Church, of all faithfull people; Lord I renounce whatſoever is againſt thy truth, and if ſecretly I have or do beleeve any falſe propoſition, I do it in the ſimplicity of my heart and great weakneſſe; and if I could diſcover it, would daſh it in pieces by a ſolemn diſclaiming it; for thou art the Way, the Truth, and the Life; and I know that whatſoever thou haſt declared that is the truth of God, and I do firmly adhere to the religion thou haſt taught, and glory in nothing ſo much as that I am a Chriſtian, that thy name is called upon me: O my God, though I die yet will I put my truſt in thee. In thee O Lord have I truſted, let me never be confounded. Amen.

SECT.

SECT. V.

Of the practise of the Grace of Repentance in time of the Sickness.

MEn generally do very much dread ſudden death, and pray againſt it paſſionately; and certainly it hath in it great inconveniences accidentally to mens eſtates, to the ſettlement of families, to the culture and trimming of ſouls, and it robs a man of the bleſſings which may be conſequent to ſickneſs, and to the paſſive graces, and holy contentions of a Chriſtian, while he deſcends to his grave without an adverſary or a tryal: and a good man may be taken at ſuch a diſadvantage, that a ſudden death would be a great evil, even to the moſt excellent perſon, if it ſtrikes him in an unlucky circumſtance: But theſe conſiderations are not the onely ingredients into thoſe mens diſcourſe, who pray violently againſt ſudden deaths; for poſſibly if this were all, there may be in the condition of ſudden death ſomething to make recompence for the evils of the over-haſty accident. For certainly, it is a leſſe temporal evil to fall by the rudeneſſe of a ſword, then the violences of a Feaver, and the axe is much a leſſe affliction then a ſtrangury; and though a ſickneſſe tries our vertues, yet a ſudden death is free from temptation: a ſickneſſe may be more glorious and a ſudden death more ſafe; *the deadeſt deaths are beſt*, the ſhorteſt and leaſt

Deſcendi ſti ad Olympia ſed nemo præter te: coronam habes, victoriam non habes.

leaſt premeditate; ſo *Cæſar* ſaid; and *Pliny* called a ſhort death *the greateſt fortune of a mans life.* For even good men have been forced to an undecencie of deportment by the violences of pain: and *Cicero* obſerves concerning *Hercules*, that he was broken in pieces with pain, even then when he ſought for immortality by his death, being tortured with a plague knit up in the lappet of his ſhirt. And therefore as a ſudden death certainly loſes the rewards of a holy ſickneſſe, ſo it makes that a man ſhall not ſo much hazard and loſe the rewards of a holy life.

Mitius ille perit ſubita qui mergitur unda;
Quam ſua qui liquidis brachia laſſat aquis.
Ovid.

Etiam innocentes mentiri cogit dolor.

Ipſe illigatus peſte interimor textili.

But the ſecret of this affair is a worſe matter; men live at that rate; either of an habitual wickedneſſe, or elſe a frequent repetition of ſingle acts of killing and deadly ſins, that a ſudden death is the ruine of all their hopes, and a perfect conſignation to an eternal ſorrow. But in this caſe alſo, ſo is a lingring ſickneſſe; for our laſt ſickneſſe may change us from life to health, from health to ſtrength, from ſtrengh to the firmneſſe and confirmation of habitual graces; but it cannot change a man from death to life, and begin and finiſh that proceſſe which ſits not down but in the boſom of bleſſedneſſe. He that waſhes in the morning when his bath is ſeaſonable and healthful is not onely made clean, but ſprightly, and the blood is briſk and coloured like the firſt ſpringing of the morning; but they that waſh their dead, cleanſe the ſkin, and leave paleneſſe upon the cheek, and ſtiffneſſe in all the joynts. A repentance upon our death-bed

Lavor honesta hora & salubri quæ mihi & calorem & sanguinem servet. Rigere & pallere post lavacrum mortuus possum *Tertul. Apol. c. 42.*

bed is like washing the coarse, it is cleanly and civil; but makes no change deeper then the skin; But God knowes, it is a custom so to wash them that are going to dwell with dust, and to be buried *in the lap of their kinred*, earth; but all their lives time wallow in pollutions without any washing at all; or if they do it is like that of the *Dardani* who washed but thrice in all their life time; when they are born, and when they marry, and when they die; when they are baptized, or against a solemnity, or for the day of their funeral: but these are but ceremonious washings, and never purifie the soul, if it be stained and hath sullied the whiteneſse of its baptismal robes.

Cognata fæce sepulti.

Δαρδανιεῖς τὰς ὑπὸ τῆς Ἰλλυρίδος γῆς ἅπαξ τρὶς λούεσθαι μόνον παρὰ πάντα τὸν ἑαυτῶν βίον ἐθέλουσιν, ἢ γαμοῦντας ἢ ἀποθνήσκοντας. *Ælian. lib. 4. var. hist. cap. 1.*

* God intended we should live a holy life, * he contracted with us in Jesus Christ for a holy life, * he made no abatements of the strictest sense of it, but such as did necessarily comply with humane infirmities or possibilities, that is he understood it in the sense of repentance, which still is so to renew our duty, that it may be a holy life in the second sense; that is, some great portion of our life to be spent in living as Christians should, * a resolving to repent upon our death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all his excellent designes

Vide August. lib. 50. Hom. Hom. 4. & serm. 57. de tempore. Faustum ad Paulinum. Ep. 1. in Biblioth. pp. tom. 7. vet. edit. Concil. Arelat. 1. c. 3. Carthag. 4. c. 7. 8.

ſignes of mercy and holineſſe; for therefore he threatned us with hell if we did not, and he promiſed heaven, if we did live a holy life: and a late repentance promiſes heaven to us upon other conditions, even when we have lived wickedly. * It renders a man uſeleſſe and intolerable to the world; taking off the great curb of religion, of fear, and hope, and permitting all impiety with the greateſt impunity and incouragement in the world; * by this means we ſee ſo many παιδὰς πολυχρονίας as *Philo* calls them, or as the prophets *pueros centum annorum*, children of almoſt an hundred years old, upon whoſe grave we may write the inſcriptions which was upon the tomb of *Similis* in *Xiphilin.* Here he lies who *was* ſo many years, but *lived* but ſeven; * and the courſe of nature runs counter to the perfect deſignes of piety, and * God who gave us a life to live to him is only ſerved at our death, when we die to all the world; * and we undervalue the great promiſes made by the Holy Jeſus, for which the piety, the ſtricteſt unerring piety of ten thouſand ages is not a proportionable exchange; yet we think it a hard bargain to get heaven, if we be forced to part with one luſt, or live ſoberly twenty years: But like [a] *Demetrius*

—Quis luce ſuprema
Dimiſiſſe mea, ſero non ingemit horas
Sil. Ital. l. 15.

Sic contra rerum naturæ munera nota
Corvus maturis frugibus ova refert.

In Adrian. Σίμιλις μὲν ἐνταῦθα κεῖται ἐτῶν ὑπὲρ ἑκατόν, ζήσας δ' ἐπ' ἔτη ἑπτά.

Vide life of Chriſt, Diſc. of repentance Rule of holy living chap. 4. Sect. of repentance; and volume of Serm. ſerm. 5, 6.

[a] Ne tamen ad ſtygias famulus deſcenderet umbras
Ureret implicitum cum ſcelerata lues
Cavimus——

Afer

Afer who having lived a ſlave all his life time, yet deſired to deſcend to his grave in freedom, begged manumiſſion of his Lord) we lived in the bondage of our ſin all our dayes and hope to dye the Lords freed man: * but above all, this courſe of a delayed repentance muſt of neceſſity therefore be ineffective, and certainly mortal, becauſe it is an intire deſtruction of the very formality and eſſential conſtituent reaſon of religion; which I thus demonſtrate.

When God made man and propounded to him an immortal and a bleſſed ſtate, as the end of his hopes and the perfection of his condition, he did not give it him for nothing, but upon certain conditions, which although they could add nothing to God, yet they were ſuch things which man could value, and they were his beſt: and God had made appetites of pleaſure in man, that in them the ſcene of his obedience ſhould lye. For when God made inſtances of mans obedience, he 1. either commanded ſuch things to be done, which man did naturally deſire, or 2. ſuch things which did contradict his natural deſires, or 3. ſuch which were indifferent. Not the firſt and the laſt. For it could be no effect of love or duty towards God for a man to eat when he was impatiently hungry, and could not ſtay from eating; neither was it any contention of obedience or labour of love for a man to look Eaſtward once a day, or turn his back when the North winde blew fierce and loud. Therefore for the trial and inſtance of obedience, God made his laws ſo, that they ſhould lay reſtraint upon mans appetites; ſo that man might part with ſomething

thing of his own, that he may give to God his will, and deny it to himſelf for the intereſt of his ſervice; and chaſtity is the denyall of a violent deſire, and juſtice is parting with money that might help to inrich me, and meekneſs is a huge contradiction to pride and revenge; and the wandring of our eyes, and the greatneſſe of our fancy, and our imaginative opinions are to be leſſened, that we may ſerve God; there is no other way of ſerving God, we have nothing elſe to preſent unto him; we do not elſe give him any thing or part of our ſelves, but when we for his ſake part with what we naturally deſire; and difficulty is eſſential to vertue, and without choice there can be no reward, & in the ſatisfaction of our natural deſires there is no election, we run to them as beaſts to the river or the crib. If therefore any man ſhall teach or practiſe ſuch a religion that ſatisfies all our natural deſires in the dayes of deſire and paſſion, of luſt and appetites, and only turns to God when his appetites are gone, & his deſires ceaſe, this man hath overthrown the very being of vertues, and the eſſential conſtitution of religion; Religion is no religion, and vertue is no act of choice, and reward comes by chance and without condition, if we onely are religious when we cannot chooſe, if we part with our money when we cannot keep it, with our luſt when we cannot act it, with our deſires when they have left us; *death is a certain mortifier*; but that mortification is deadly, not uſeful to the purpoſes of a ſpiritual life. When we are compeld to depart from our evil cuſtoms and leave to live,

Cogimur a ſuetis animum ſuſpendere rebus,
Atq; ut vivamus vivere deſinimus
Corn. Gallus.

that we may begin to live, then we dye to dye; that life is the prologue to death and thenceforth we die eternally.

S. Cyril speaks of certain people that chose to worship the sun because he was a day God; for believing that he was quenched every night in the sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheists all night and live as they list. Men who divide their little portion of time between religion and pleasures, between God and Gods enemy, think that God is to rule, but in his certain period of time, and that our life is the stage for passion and folly, and the day of death for the work of our life; but as to God, *both the day and night are alike*, so are the first and the last of our dayes; all are his due, and he will account severely with us for the follies of the first, and the evil of the last; The evils and the pains are great which are reserved for those who defer their restitution to Gods favour till their death. And therefore *Antisthenes* said well; *It is not the happy death, but the happy life that makes man happy.* It is in piety as in fame and reputation: he secures a good name but loosely that trusts his fame and celebritie onely to his ashes: and it is more a civilitie then the *base* of a firm reputation, that men speak honour of their departed relatives: but if their life be vertuous it forces honour from contempt, and snathes

Gnossius haec Rhadamanthus habet durissima regna
Castigatq; auditq; dolos subigitq; fateri.
Quae quis apud superos furto laetatus inani
Distulit in seram commissa piacula mortem.

Æned. 6.

—Cineri gloria sera venit.

ſnatches it from the hand of envy, and it ſhines thorough the creviſes of detraction, and as it anointed the head of the living, ſo it embalms the body of the dead. From theſe premiſes it followes that when we diſcourſe of *a ſick mans repentance*, it is intended to be, not a beginning but the proſecution and conſummation of the covenant of repentance, which Chriſt ſtipulated with us in Baptiſme, and which we needed all our life, and which we began long before this laſt arreſt, and in which we are now to make further progreſſe, that we may arrive to that integrity and fulneſſe of of dutie, *that our ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.*

Tu mihi quod rarum eſt, vivo ſublime dediſti,
Nomen ab exequiis quod dare fama ſolet.

SECT. VI.

Rules for the practiſe of Repentance in ſickneſſe.

1. LEt *the ſick man conſider at what gate this ſickneſſe entred*; and if he can diſcover the particular, let him inſtantly, paſſionately, and with great contrition daſh the crime in pieces, leſt he deſcend into his grave in the midſt of a ſin and thence remove into an ocean of eternal ſorrowes; but if he onely ſuffers the common fate of man, and knowes not the particular inlet, he is to be governed by the following meaſures.

2. *Inquire into the repentance of thy former life*, particularly; whether it were of a great and perfect grief, and productive of fixed resolutions of holy living, and reductive of these to act? How many dayes and nights have we spent in sorrow or care, in habitual and actual pursuances of vertue? what instrument we have chosen and used for the eradication of sin? how we have judged our selves, and how punished? and in summe whether we have by the grace of repentance changed our life from criminal to vertuous, from one habit to another? and whether we have paid for the pleasure of our sin by smart, or sorrow, by the effusion of alms, or pernoctations or abodes in prayers, so as the spirit hath been served in our repentance, as earnestly, and as greatly as our appetites have been provided for in the dayes of our shame and folly?

3. Supply the imperfections of thy repentance by a general or universal sorrow, for the sins not onely since the last communion or absolution, but of thy whole life; for all sins known and unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering sins, the sinnes of scandall, and the sinnes of a secret conscience, of the flesh and of the spirit: for it would be but a sad arrest to thy soul wandring in strange and unusuall regions to see a scroll of uncancelled sins represented and charged upon thee for want of care and notices, and that thy repentance shall become invalid, because of its imperfections.

4. To

4. To this purpoſe it is uſually adviſed by ſpirituall perſons, that *the ſick man make an univerſal confeſſion*, or a renovation and repetition of all the particular confeſſions and accuſations of his whole life; that now at the foot of his account he may repreſent the ſumme totall to God, and his conſcience, and make proviſions for their remedie and pardon according to his preſent poſſibilities.

5. Now is the time to *make reflex acts of repentance*; that as by a general repentance we ſupply the want of the juſt extenſion of parts: ſo by this we may ſupply the proper meaſures of the intenſion of degrees. In our health we can conſider concerning our own acts whether they be real or hypocritical, eſſential or imaginary, ſincere or upon intereſt, integrall or imperfect, commenſurate or defective, and although it is a good caution of ſecurities after all our care and diligence ſtill to ſuſpect our ſelves, and our own deceptions, and for ever to beg of God pardon and acceptance in the union of Chriſts paſsion, and intercеſsion; yet in proper ſpeaking, reflex acts of repentance, being a ſuppletory after the imperfection of the direct, are then moſt fit to be uſed when we cannot proceed in, and proſecute the direct actions. To repent becauſe we cannot repent, and to grieve becauſe we cannot grieve, was a device invented to ſerve the turn of the mother of *Peter Gratian*; but it was uſed by her, and ſo adviſed to be in her ſickneſſe, and laſt actions of repentance: for in our perfect health and underſtanding if we doe not underſtand our firſt act,

we cannot discern our second; and if we be not sorry for our sins, we cannot be sorry for want of sorrows; it is a contradiction to say we can; because want of sorrow to which we are obliged is certainly a great sin; and if we can grieve for that, then also for the rest; if not for all, then not for this: but in the dayes of weakness the case is otherwise; for then our actions are imperfect, our discourse weak, our internall actions not discernable, our fears great, our work to be abbreviated, and our defects, to be supplied by spirituall arts; and therefore it is proper and proportionate to our state, and to our necessity, to beg of God pardon for the imperfections of our repentance, acceptance of our weaker sorrows, supplies out of the treasures of grace, and mercy; and thus repenting of the evil and unhandsome adherencies of our repentance, in the whole integrity of the duty, it will become *a repentance not to be repented of.*

Ou pendre, ou rendre, ou les peines denfers attendre.

6. Now is the time beyond which the sick man must *at no hand defer to make restitution of all his unjust possessions*, or other mens rights, and satisfactions for all injuries, and violencies according to his obligation, and possibilities; for although many circumstances might impede the acting it in our lives-time, and it was permitted to be deferred in many cases, because by it, justice was not hindred, and oftentimes piety and equity were provided for; yet because this is the last scene of our life, he that does not act it so far as he can, or put it into certain conditions and order of effecting, can never do it again, and therefore then to defer it, is to omit it, and leaves

leaves the repentance defective in an integrall and conſtituent part.

7. Let the ſick man be diligent and watchfull, that the principle of his repentance be *contrition*, or ſorrow for ſins, commenced upon the love of God. For although ſorrow for ſins upon any motive may lead us to God by many intermediall paſſages, and is the threſhold of returning ſinners, yet it is not good, nor effective upon our death-bed; becauſe repentance is not then to begin, but muſt then be finiſhed, and completed, and it is to be a ſupply and reparation of all the imperfections of that duty: and therefore it muſt by that time be arrived to *contrition*, that is, it muſt have grown from fear to love, from the paſſions of a ſervant, to the affections of a ſon; The reaſon of which (beſides the precedent) is this, becauſe when our repentance is in this ſtate, it ſuppoſes the man alſo in a ſtate of grace, a well grown Chriſtian; for to hate ſin out of the love of God is not the felicity of a new convert, or an infant grace (or if it be, that love alſo is in its infancy) but it ſuppoſes a good progreſſe, and the man habitually vertuous, and tending to perfection: and therefore contrition, or repentance ſo qualified, is uſefull to great degrees of pardon, becauſe the man is a gracious perſon, and that vertue is of good degree, and conſequently fit imployment for him that ſhall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition, even before this ſtate of ſickneſſe, let it be increaſed by ſpirituall arts; and the proper exerciſes of charity.

Means of exciting contrition, or repentance of sins, proceeding from the love of God.

TO which purpose the sick man may consider, and is to be reminded (if he does not) that there are in God, all the motives and causes of amability in the world; that God is so infinitely good, that there are some of the greatest and most excellent spirits of heaven, whose work, and whose felicity, and whose perfections, and whose nature it is, to flame and burn in the brightest and most excellent love * that to love God is the greatest glory of Heaven, that in him there are such excellencies, that the smallest rayes of them communicated to our weaker understandings are yet sufficient to cause raviſhments and transportations, and satisfactions, and *joyes unspeakeable, and full of glory* * that all the wise Christians of the world know and feel such causes to love God that they all professe themselves ready to die for the love of God * and the Apostles and millions of the Martyrs did die for him * And although it be harder to live in his love then to die for it, yet all the good people that ever gave their names to Christ did for his love endure the crucifying their lusts, the mortification of their appetites, the contradictions and death of their most passionate, naturall desires * that Kings and Queens have quitted their Diadems, and many married Saints have turned their mutuall vowes into the love of Jesus, and married him onely, keeping a virgin chastity in a married

ried life, that they may more tenderly expreſſe their love to God * that all the good we have, derives from Gods love to us, and all the good we can hope for is the effect of his love, and can deſcend onely upon them that love him * that by his love it is that we receive the holy Jeſus * and by his love we receive the Holy Spirit, * and by his love we feel peace and joy within our ſpirits * and by his love we receive the myſterious Sacrament * And what can be greater, then that from the goodneſſe and love of God, we receive Jeſus Chriſt, and the Holy Ghoſt, and Adoption, and the inheritance of ſons, and to be coheirs with Jeſus, and to have pardon of our ſins, and a divine nature, and reſtraining grace, and the grace of ſanctification, and a reſt and peace within us, and a certain expectation of glory, * who can chooſe but love him, who when we had provoked him exceedingly, ſent his Son to die for us, that we might live with him; who does ſo deſire to pardon usand ſave us, that he hath appointed his Holy Son continually to intercede for us? * That his love is ſo great that he offers us great kindneſſe, and intreats us to be happy, and makes many decrees in heaven concerning the intereſt of our ſoul, and the very proviſion and ſupport of our perſons * That he ſends an Angel to attend upon every of his ſervants, and to be their guard, and their guide, in all their dangers and hoſtilities * That for our ſakes he reſtrains the Devil, and puts his mightineſſe in fetters and reſtraints, and chaſtiſes his malice with decrees of grace and ſafety * That he it is who makes all the creatures ſerve us, and takes care of our ſleeps,

and preserves all plants and elements, all mineralls and vegetables, all beasts and birds, all fishes and *insects* for food to us, and for ornament, for physick and instruction, for variety and wonder, for delight and for religion * That as God is all good in himself, and all good to us, so sin is directly contrary to God, to reason, to religion, to safety and pleasure, and felicity * That it is a great dishonour to a mans spirit to have been made a fool, by a weak temptation, and an empty lust; and to have rejected God, who is so rich, so wise, so good, and so excellent, so delicious, and so profitable to us * That all the repentance in the world of excellent men does end in contrition, or a sorrow for sins proceeding from the love of God; because they that are in the state of grace do not fear hell violently, and so long as they remain in Gods favour, although they suffer the infirmities of men, yet they are Gods portion, and therefore all the repentance of just and holy men which is certainly the best, is a repentance not for lower ends but because they are the friends of God, and they are full of indignation that they have done an act against the honour of their Patron, and their deareſt Lord and Father * That it is a huge imperfection and a state of weakness, to need to be moved with fear or temporall respects, and they that are so, as yet are either immerged in the affections of the world, or of themselves; and those men that bear such a character, are not yet esteemed laudable persons, or men of good natures, or the sons of vertue. * That no repentance can be lasting, that relies upon any thing but the love of

God.

God; for temporal motives may ceaſe, and contrary contingencies may ariſe, and fear of hell, may be expelled by natural or acquired hardneſſes, and is alwayes the leaſt when we have moſt need of it, and moſt cauſe for it; for the more habitual our ſins are, the more cauterized our conſcience is, the leſſe is the fear of hell, and yet our danger is much the greater, * that although fear of hell or other temporal motives may be the firſt inlet to a repentance, yet repentance in that conſtitution and under thoſe circumſtances cannot obtain pardon; becauſe there is in that no union with God, no adheſion to Chriſt, no endearment of paſſion, or of ſpirit, no ſimilitude, or conformity to the great inſtrument of our peace, our glorious Mediatour: for as yet a man is turned from his ſin, but not converted to God; the firſt and laſt of our returns to God being love, and nothing but love: for obedience is the firſt part of love, and fruition is the laſt, and becauſe he that does not love God cannot obey him, therefore he that does not love him cannot enjoy him.

Now that this may be reduced to practiſe, the ſick man may be advertiſed that in the actions of repentance * he ſeparate low, temporal, ſenſual, and ſelf ends from his thoughts, and ſo do his repentance * that he may ſtill reflect honour upon God; * that he confeſſe his juſtice in puniſhing, that he acknowledge himſelf to have deſerved the worſt of evils, * that he heartily believe and profeſſe, that if he periſh finally, yet that God ought to be glorified by that ſad event, and that he hath truly merited ſo intolerable a calamity, * that he alſo be put to make acts of

election and preference; professing that he would willingly endure all temporal evils rather then be in the disfavour of God or in the state of sin; for by this last instance he will be quitted from the suspicion of leaving sin, for temporal respects, because he by an act of imagination or fained presence of the object to him, entertains the temporal evil that he may leave the sin; and therefore unlesse he be a hypocrite does not leave the sin to be quit of the temporal evil. And as for the other motive of leaving sin out of the fear of hell, because that is an evangelical motive conveyed to us by the spirit of God, and is immediate to the love of God; if the Schoolmen had pleased, they might have reckoned it as the hand-maid, and *of the retinue of contrition*; but the more the considerations are sublimed above this, of the greater effect and the more immediate to pardon will be the repentance.

8. *Let the sick persons do frequent actions of repentance by way of prayer, for all those sins which are spiritual, and in which no restitution or satisfaction material can be made, and whose contrary acts cannot in kinde be exercised.* For penitential prayers in some cases are the only instances of repentance that can be. An envious man, if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his envy, as directly as corporal austerities are an act of chastity, and an enemy to uncleanness: and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can onely repent of that by way of prayer: and intemperance

rance is no way to be reſcinded or puniſhed *by a dying man* but by hearty prayers. Prayers are a great help in all caſes; in ſome they are proper acts of vertue and direct enemies to ſin; but although alone and in long continuance, they alone can cure ſome one or ſome few little habits, yet they can never alone change the ſtate of the man; and therefore are intended to be a ſuppletory to the imperfections of other acts; and by that reaſon are the proper and moſt pertinent imployment of a *Clinick* or *death-bed penitent.*

9. In thoſe ſins whoſe proper cure is *mortification corporal,* the ſick man is to ſupply that part of his repentance by a patient ſubmiſſion to the rod of ſickneſſe: For ſickneſſe does the work of penances or ſharp afflictions, and dry diet, perfectly well: to which if we alſo put our wills, and make it our act by an after election, by confeſſing the juſtice of God, by bearing it ſweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but that God confirme our patience and hear our prayers. *When the* guilty man runs to puniſhment, the injured perſon is prevented and hath no whither to go but to forgiveneſſe.

Quid debent læſi facere ubi rei ad pœnam confugiunt?

10. I have learned but of one ſuppletory more, for the perfection and proper exerciſe of a ſick mans repentance; but it is ſuch a one as will go a great way in the abolition of our paſt ſinnes, and making our peace with God, even after a leſſe ſevere life: and that is, that the ſick man do ſome heroical actions in the matter of charity, or religion, of juſtice or ſeverity. There is a ſtory of an infamous thief who having begged his pardon of

of the Emperor *Mauritius* was yet put into the Hospital of S. *Sampson* where he so plentifully bewailed his sins in the last agonies of his death, that the Physitian who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears, and soon after some body or other pretended to a revelation of this mans beatitude. It was a rare grief that was noted in this man, which begat in that age a confidence of his being saved, and *that confidence* (as things then went) was quickly called *a revelation*. But it was a stranger severity which is related by *Thomas Cantipratanus* concerning a young Gentleman condemned for robbery and violence, who had so deep a sense of his sin, that he was not content with a single death, but begged to be tormented and cut in pieces joynt by joynt, with intermedial senses, that he might by such a smart signifie a greater sorrow; Some have given great estates to the poor and to religion; some have built colledges for holy persons, many have suffered martyrdom; and though those that died under the conduct of the *Maccabees* in defence of their countrey and religion, had pendants on their breasts consecrated to the idols of the *Jamnenses*, yet that they gave their lives in such a cause with so great a duty, (the biggest things they could do or give) it was esteemed to prevail hugely towards the pardon and acceptation of their persons. An heroic action of uertue is a huge compendium of religion; for if it be attained to by the usual measures and progresse of a Christian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect possession,

from

from poſſeſsion to extraordinary emanations, that is, to heroick actions, then it muſt needs do the work of man, by being ſo great towards the work of God; but if a man comes thither *per ſaltum*, or on a ſudden (which is ſeldome ſeen) then it ſuppoſes the man alwayes well inclined, but abuſed by accident or hope, by confidence or ignorance; taen it ſuppoſes the man for the preſent in a great fear of evil, and a paſsionate deſire of pardon; it ſuppoſes his apprehenſions great, and his time little; and what the event of that will be, no man can tell; but it is certain that *to ſome purpoſes* God will account for our religion on our death bed, not by the meaſures of our time, but the eminency of affection (as ſaid *Celeſtin* the firſt) that is, ſuppoſing the man in the ſtate of grace, or in the revealed poſsibility of ſalvation, then an heroical act hath the reward of a longer ſeries of good actions, in an even and ordinary courſe of vertue.

Vera ad Deum converſio in ultimis poſitorum mente potius eſt æſtimanda quam tempore. Cel. p. ep. 2 c. . vera converſio) ſcil. ab infidelitate ad fidem Chriſti per Baptiſmum.

11. *In what can remain for the perfecting a ſick mans repentance, he is to be helped by the miniſteries of a ſpiritual Guide.*

SECT.

SECT. VII.

Acts of repentance by way of prayer and ejaculation; to be used especially by old men in their age; and by all men in their sickneſſe.

LEt us ſearch and try our wayes, and turne again to the Lord: let us lift up our hearts with our hands unto God in the heavens. We have tranſgreſſed and rebelled and thou haſt not pardoned: Thou haſt covered
Lamen. 3.41. with anger and perſecuted us; thou haſt ſlain, thou haſt not pitied, O cover not thy ſelf with a cloud; but let our prayer paſſe thorough.

I have ſinned what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf? and why doeſt not thou pardon my tranſgreſſion, and take away mine iniquity?
Job 7. 20. for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.

The Lord is righteous for I have rebelled againſt his commandments. Hear I pray, all ye people, behold my ſorrow, behold O Lord
Lamen. 1.18,20. I am in diſtreſſe, my bowels are troubled, my heart is turned within me, for I have grievouſly rebelled.

Thou O Lord remaineſt for ever, thy throne from generation to generation: wherefore doeſt thou forget us for ever, and forſake us ſo long ti me? turn thou us unto thee, O Lord, and ſo ſhall we be turned: renew our dayes as of old

old: O reject me not utterly, and be not exceeding wroth againſt thy ſervant. Lamen. 5.19.

O remember not the ſins of my youth, nor my tranſgreſſions, but according to thy mercies remember thou me for thy goodneſſe ſake O Lord: Do thou for me O God the Lord, for thy Names ſake, becauſe thy mercy is good, deliver thou me, for I am poor and needy, and my heart is wounded within me; I am gone like the ſhadow that declineth, I am toſſed up and down as the locuſt. Pſalm 25.7. Pſalm 109.21.

Then *Zacheus* ſtood forth and ſaid, Behold Lord, half of my goods I give to the poor, and if I have wronged any man I reſtore him fourfold.

Hear my prayer O Lord, and conſider my deſire, let my prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my hands be an evening ſacrifice. And enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified. Teach me to do the thing that pleaſeth thee, for thou art my God, let thy loving ſpirit lead me forth into the land of righteouſneſſe. Pſalm 143.

I will [ſpeak] of mercy and judgement, unto thee O Lord will I make my prayer: I will behave my ſelf wiſely in a perfect way. O when wilt thou come unto me, I will walk in my houſe with a perfect heart. I will ſet no wicked thing before my eyes; I hate the work of them that turn aſide, it ſhall not cleave to me. Pſalm 101.1.

Hide thy face from my ſins, and blot out all mine iniquities; create in me a clean heart O God, and renew a right ſpirit within me. Deliver me from blood guiltineſſe O God, [from malice, envy, the follies of luſt and violences of

Psalm 5. 1. of passion, &c.] thou God of my salvation and my tongue shall sing aloud of thy righteousnesse.

The sacrifice of God is a broken heart, a broken and a contrite heart, O God thou wilt not despise.

Lord I have done amisse; I have been deceived, let so great a wrong as this be removed.

The prayer] for the grace and perfection of Repentance.

I.

O Almighty God, thou art the great Judge of all the world, the Father of our Lord Jesus Christ, the Father of mercies, the Father of men and Angels, thou lovest not that a sinner should perish, but delightest in our conversion and salvation, and hast in our Lord Jesus Christ established the Covenant of repentance, and promised pardon to all them that confesse their sins and forsake them; O my God be thou pleased to work in me what thou hast commanded should be in me. Lord I am a dry tree who neither have brought forth fruit unto thee and unto holinesse, nor have wept out salutary tears, the instrument of life and restitution, but have behaved my self like an unconcerned person in the ruins and breaches of my soul: But O God, thou art my God, earnestly will I seek thee; my soul thirsteth for thee in a barren and thirsty land where no water is; Lord *give me the grace of tears* and pungent sorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my sin into repentance, and let my repentance proceed to pardon & refreshment.

Support

II.

SUpport me with thy graces, ſtrengthen me with thy Spirit, ſoften my heart with the fire of thy love, and the dew of heaven, with penitentiall ſhowers: make my care prudent, and the remaining portion of my dayes like the perpetuall watches of the night, full of caution and obſervance, ſtrong and reſolute, patient and ſevere, I remember O Lord, that I did ſin with greedineſſe and paſſion, with great deſires and an unabated choice; O let me be as great in my repentance as ever I have been in my calamity and ſhame; let my hatred of ſin be great as my love to thee, and both as neer to infinite, as my proportion can receive.

III.

O Lord, I renounce all affection to ſin, and would not buy my health nor redeem my life with doing any thing againſt the Lawes of my God; but would rather die then offend thee. O deareſt Saviour have piry upon thy ſervant, let me by thy ſentence be doomed to perpetuall penance during the abode of this life; let every ſigh be the expreſſion of a repentance,, and every groan an acccent of ſpiritual life, and every ſtroke of my diſeaſe a puniſhment of my ſin, and an inſtrument of pardon, that at my return to the land of innocence I may eat of the votive ſacrifice of the ſupper of the Lamb, that was from the beginning of the world ſlain for the ſins of every ſorrowful and returning ſinner. O grant me ſorrow here, and joy hereafter through Jeſus Chriſt, who is our hope, the reſurrection of the dead, the juſtifier of a ſinner, and the glory of all faithful ſouls. *Amen.*

A prayer

A prayer for pardon of sins to be said frequently in time of sickness; and in all the portions of old age.

I.

O Eternal and most gracious Father, I humbly throw my self down at the foot of thy mercy seat, upon the confidence of thy essential mercy, and thy commandment, that we should *come boldly to the throne of grace, that we may finde mercy in time of need*; O my God, hear the prayers and cries of a sinner, who calls earnestly for mercy; Lord my needs are greater then all the degrees of my desire can be; unless thou hast pity upon me I perish infinitely and intolerably; and then there will be one voice fewer in the quire of singers, who shall recite thy praises to eternal ages. But O Lord in mercy deliver my soul. O save me for thy mercy sake. For in the second death there is no remembrance of thee, in that grave who shall give thee thanks?

II.

O Just and dear God, my sins are innumerable, they are upon my soul in multitudes, they are a burden too heavy for me to bear; they already bring sorrow and sickness, shame and displeasure, guilt, and a decaying spirit, a sense of thy present displeasure, and fear of worse, of infinitely worse; But it is to thee so essential, so delightful, so usual, so desired by thee to shew mercy, that although my

my ſin be very great and my fear proportionable, yet thy mercy is infinitely greater then all the world, and my hope and my comfort riſe up in proportions towards it, that I truſt the Devils ſhall never be able to reprove it, nor my own weakneſſe diſcompoſe it. Lord thou haſt ſent thy Son to die for the pardon of my ſins; thou haſt given me thy holy Spirit, as a ſeal of adoption to conſigne the article of remiſſion of ſins; thou haſt for all my ſins ſtill continued to invite me to conditions of life, by thy miniſters the prophets; and thou haſt with variety of holy acts ſoftned my ſpirit, and poſſeſſed my fancie, and inſtructed my underſtanding, and bended and inclined my will, and directed or overruled my paſſions in order to repentance and pardon, and why ſhould not thy ſervant beg paſſionately, and humbly hope for the effect of all theſe thy ſtrange and miraculous acts of loving kindneſſe? Lord I deſerve it not, but I hope thou wilt pardon all my ſins, and I beg it of thee for Jeſus Chriſt his ſake, whom thou haſt made the great endearment of thy promiſes, and the foundation of our hopes, and the mighty inſtrument, whereby we can obtain of thee, whatſoever we need and can receive.

III.

O My God, how ſhall thy ſervant be diſpoſed to receive ſuch a favour, which is ſo great that the ever bleſſed Jeſus did die to purchaſe for us; ſo great that the falling angels never could hope, and never ſhall obtain? *Lord I do from my ſoul forgive all that have ſinned againſt*

againſt me. O forgive me my ſins, as I forgive them that have ſinned againſt me; *Lord I confeſſe my ſins unto thee daily*, by the accuſations and ſecret acts of conſcience; and if we confeſſe our ſins thou haſt called it a part of juſtice to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe. Lord, *I put my truſt in thee*, and thou art ever gracious to them that put their truſt in thee. *I call upon my God for mercy*, and thou art alwayes more ready to hear then we to pray. But all that I can do, and all that I am, and all that I know of my ſelf is nothing but ſin, and infirmity, and miſery; therefore I go forth of my ſelf, and throw my ſelf wholly into the arms of thy mercy, through Jeſus Chriſt; and beg of thee for his death and paſſions ſake, by his reſurrection and aſcenſion, by all the parts of our redemption, and thy infinite mercy in which thou pleaſeſt thy ſelf above all the works of the creation, to be pitifull, and compaſſionate to thy ſervant in the abolition of all my ſins; ſo ſhall I praiſe thy glories with a tongue not defiled with evil language, and a heart purged by thy grace, quitted by thy mercy, and abſolved by thy ſentence, from generation to generation.

Amen.

An act of holy reſolution of amendment of life in caſe of recovery.

O Moſt juſt and moſt mercifull Lord God, who haſt ſent evil diſeaſes, ſorrow, & fear, trouble and uneaſineſſe, briars and thorns into the world, and planted them in our houſes, and

and round about our dwellings to keep ſin from our ſouls or to drive it thence, I humbly beg of thee that this my ſickneſſe may ſerve the ends of the Spirit, and be a meſſenger of ſpirituall life, an inſtrument of reducing me to more religious and ſober courſes; I know O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and ſet my ſelf hugely back in the accounts of eternity; and I had need live my life over again, and live it better; but thy counſels are in the great deep, and thy footſteps in the water; and I know not what thou wilt determine of me. If I die, I throw my ſelf into the arms of the Holy Jeſus, whom I love above all things: and if I periſh, I know I have deſerved it; but thou wilt not reject him that loves thee: But if I recover, I will live by thy grace and help to do the work of God, and paſſionately purſue my intereſt of Heaven, and ſerve thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience; Lord I will dwell in thy temple, and in thy ſervice, religion ſhall be my imployment, and alms ſhall be my recreation, and patience ſhall be my reſt, and to do thy will ſhall be my meat and drink, and to live ſhall be Chriſt, and then to die ſhall be gain.

O ſpare me a little that I may recover my ſtrength before I go hence and be no more ſeen. Thy will be done on earth as it is in heaven. Amen.

SECT.

SECT. VIII.

An Analysis or resolution of the Decalogue, and the speciall precepts of the Gospel, describing the duties injoyned and the sins forbidden respectiuely; for the assistance of sick men in making their confessions to God and his Ministers, and the rendring their repentance more particular and perfect.

1 [*Thou shalt have none other Gods but me.*]

Duties commanded are. 1. To love God above all things. 2. To obey him, and fear him. 3. To worship him with prayers, vows, thanksgivings, presenting to him our souls and bodies, and all such actions and expressions which the consent of Nations, or the Lawes and Customs of the place where we live have appropriated to God. 4. To designe all to Gods glory. 5. To enquire after his will. 6. To beleeve all his word. 7. To submit to his providence. 8. To proceed toward all our lawfull ends by such means as himself hath appointed. 9. To speak and think honourably of God, and recite his praises, and confesse his Attributes and perfections.

They sin against this Commandement. 1. Who love themselves or any of the creatures inordinately,

ordinately, and intemperately. 2. They that despise or neglect any of the Divine precepts. 3. They that pray to unknown, or false gods. 4. They that disbeleeve or deny there is a God. 5. They that make vows to creatures. 6. Or say prayers to the honour of men or women, or Angels, as Pater nosters, to the honour of the Virgin *Mary*, or S. *Peter*, which is a taking a part of that honour which is due to God, and giving it to the creature, it is, a religion paid to men and women out of Gods proper portion, out of prayers directed to God immediately; and it is an act contrary to that religion which makes God the last end of all things: for this through our addresses to God, passes something to the creatures, as if they stood beyond him; for by the intermediall worship paid to God, they ultimately do honour to the man, or Angel. 7. They that make consumptive oblations to the creatures, as the Collyridians who offered cakes, and those that burn incense or candles to the Virgin *Mary*. 8. They that give themselves to the Devil, or make contracts with him, and use phantastic conversation with him. 9 They that consult Witches and Fortune-tellers. 10. They that rely upon dreams and superstitious observances. 11 That use charmes, spels, superstitious words and characters, verses of Psalms; the consecrated elements to cure diseases, to be shot free, to recover stolne goods, or inquire into secrets. 12. That are wilfully ignorant of the lawes of God, or love to be deceived in their perswasions; that they may sin with confidence. 13. They that neglect to pray to God. 14. They that arrogate to themselves the glory of any action or power

and do not give the glory to God, as *Herod.* 15. They that doubt of or disbeleeve any article of the Creed, or any proposition of Scripture, or put false glosses to serve sæcular or vitious ends, against their conscience, or with violence any way done to their reason. 16. They that violently or passionately pursue any temporall end with an eagernesse greater then the thing is, in prudent account. 17 They that make religion to serve ill ends, or do good to exil purposes, or evil to good purposes. 18. They that accuse God of injustice, or unmercifulnesse, remissenesse or cruelty; such as are the presumptuous, and the desperate. 19. All hypocrites and pretenders to religion, walking in forms and shadows, but denying the power of godlinesse. 20. All impatient persons, all that repine or murmur against the prosperities of the wicked, or the calamities of the godly, or their own afflictions. 21. All that blaspheme God, or speak dishonourable things of so Sacred a Majesty. 22. They that tempt God, or rely upon his protection against his rules and without his promise, and besides reason, entring into danger, from which without a miracle they cannot be rescued. 23. They that are bold in the midst of judgement, and fearlesse in the midst of the Divine vengeance, and the accents of his anger.

II. Comm. *Thou shalt not make to thy self any graven image, nor worship it.*

The morall duties of this commandement are. 1. To worship God with all bodily worship and externall forms of addresse, according to the custom of the Church we live in. 2. To beleeve

leeve God to be a ſpirituall and pure ſubſtance without any viſible form, or ſhape. 3. To worſhip God in wayes of his own appointing, or by his proportions or meaſures of nature, and right reaſon, or publike and holy cuſtomes.

They ſin againſt this Commandement. 1. That make any image or pictures of the Godhead, or fancy any likeneſſe to him. 2. They that uſe images in their religion, deſigning or addreſſing any religious worſhip to them; For if this thing could be *naturally tolerable*, yet it is too neer *an intolerable* for a jealous God to ſuffer. 3. They that deny to worſhip God with lowly reverence of their bodies, according as the Church expreſſes her reverence to God externally. 4. They that invent or practiſe ſuperſtitious worſhippings, invented by man againſt Gods word, or without reaſon, or beſides the publike cuſtomes or formes of worſhipping, either fooliſhly or ridiculouſly, without the purpoſe of order, decency, proportion to a wiſe or a religious end, in proſecution of ſome vertue or duty.

III. Comm. *Thou ſhalt not take Gods Name in vain.*

The duties of this Comm. are; 1. To honour and revere the moſt holy Name of God. 2. To invocate his Name directly, or by conſequence in all ſolemn and permitted adjurations, or publike oaths. 3. To uſe all things and perſons upon whom his Name is called, or any wayes imprinted with a regardfull and ſeparate manner of uſage, different from common, and far from contempt and ſcorn. 4. To ſwear in truth and judgement.

They ſin againſt this Commandment; 1. Who ſwear vainly and cuſtomarily, without juſt cauſe, without competent authority. 2. They that blaſphem or curſe God. 3. They that ſpeak of God without grave cauſe or ſolemn occaſion. 4. They that forſwear themſelves; that is, they that do not perform their vows to God; or that ſwear, or call God to witneſſe to a lie. 5. They that ſwear raſhly, or maliciouſly, to commit a ſin, or an act of revenge. 6. They that ſwear by any creature falſely, or any way but as it relates to God, and conſequently invokes his teſtimony. 7. All curious inquiries into the ſecrets; and intruders into the myſteries and hidden things of God. 8. They that curſe God, or curſe a creature by God. 9. They that prophane Churches, holy Utenſils, holy perſons, holy cuſtomes, holy Sacraments. 10 They that provoke others to ſwear voluntarily, and by deſigne, or incurioufly, or negligently, when they might avoid it. 11 They that ſwear to things uncertain, and unknown.

IV. Comm. *Remember that thou keep holy the S. day*]

The duties of this Comm. are; 1. To ſet apart ſome portions of our time for the immediate offices of religion, and glorification of God. 2. This to be done according as God or his holy Church hath appointed. 3. One day in ſeven is to be ſet apart. 4. The Chriſtian day is to be ſubrogated into the place of the Jewes day: the reſurrection of Chriſt and redemption of man was a greater bleſſing then then to create him. 5. God on that day to be worſhipped and acknowledged as our Creator, and

and as our Saviour. 6. The day to be ſpent in holy offices; in hearing Divine ſervice, publike prayers, frequenting the Congregations, hearing the word of God read or expounded; reading good books, meditations, alms, reconciling enmities; remiſſion of burdens, and of offences, of debts, and of work; friendly offices, neighbourhood, and provoking one another to good-works; and to this end, all ſervile works muſt be omitted, excepting neceſſary and charitable offices to men or beaſts, to our ſelves, or others.

They ſin againſt this Comm. 1. That do, or compell, or intice others to do ſervile works without the caſes of neceſſity or charity, to be eſtimated according to common and prudent accounts. 2. They that refuſe or neglect to come to the publike aſſemblies of the Church, to hear and aſſiſt at the divine offices intirely. 3. They that ſpend the day in idleneſſe, forbidden or vain recreations, or the actions of ſin and folly. 4. They that buy and ſell without the caſes of permiſſion. 5. They that travell unneceſſary journeys. 6 They that act or aſſiſt in contentions, or law-ſuites, markets, fairs, &c. 7. They that on that day omit their private devotion unleſſe the whole day be ſpent in publike. 8. They that by any croſſe or contradictory actions againſt the cuſtomes of the Church do purpoſely deſecrate or unhallow and make the day common: as they that in deſpite and contempt, faſt upon the Lords day, leſt they may celebrate the feſtivall after the manner of the Chriſtians.

V. Com. *Honour thy father and thy mother*] 1 *The duties are*; 1. To do honour and reverence and to love our natural parents. 2. To obey all their domeſtic commands; for in them the ſcene of their authority lies. 3. To give them maintenance and ſupport in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, cuſtome and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Maſters, ſpiritual governours and Guides in thoſe things which concern their ſeveral reſpective intereſt and authority.

They ſin againſt this commandment. 1. That deſpiſe their parents age, or infirmity. 2. That are aſhamed of their poverty and extraction. 3. That publiſh their vices, errours and infirmities to ſhame them. 4. That refuſe and reject all or any of their lawful commands. 5. Children that marry without or againſt their conſent when it may be reaſonably obtained. 6. That curſe them, from whom they receive ſo many bleſſings. 7 That grieve the ſouls of their parents by not complying in their deſires, and obſerving their circumſtances. 8. That hate their perſons, that mock them or uſe uncomely jeſtings. 9. That diſcover their nakedneſſe voluntarily. 10. That murmure againſt their injunctions, and obey them involuntarily. 11. All Rebels againſt their Kings or the ſupream power in which it is legally and juſtly inveſted. 12. That refuſe to pay tributes and impoſitions impoſed legally. 13. They that diſobey their Maſters, murmure or repine againſt their commands, abuſe or deride their perſons, talk rudely. &c.

14. *They*

14. They that curſe the king in their heart, or ſpeak evil of the ruler of their people.
15. All that are uncivil and rude towards aged perſons, mockers and ſcorners of them.

Credebant hoc grande nefas & morte piandum,
Si juvenis vetulo non aſſurrexerat & ſi
Barbato cuicunq puer——
Juven. Sat. 13.

VI. Com. *Thou ſhalt do no murder.*

The duties are. 1. To preſerve our own lives, the lives of our relatives and all with whom we converſe (or who can need us, and we aſſiſt) by prudent reaſonable and wary defences, advocations, diſcoveries of ſnares, &c. 2. To preſerve our health, and the integrity of our bodies and mindes, and of others. 3. To preſerve, and follow peace with all men.

They ſin againſt this Commandment. 1. That deſtroy the life of a man or woman, himſelf or any other. 2. That do violence or diſmember, or hurt any part of the body with evil intent. 3. That fight duels or commence unjuſt wars. 4. They that willingly haſten their own or others death. 5. That by oppreſſion or violence imbitter the ſpirits of any, ſo as to make their life ſad, and their death haſty. 6. They that conceal the dangers of their neighbor, which they can ſafely diſcover. 7. They that ſow ſtrife and contention among neighbours. 8. They that refuſe to reſcue or preſerve thoſe whom they can and are obliged to preſerve. 9. They that procure abortion. 10 They that threaten, or keep men in fears; or hate them.

VII. Com. *Thou ſhalt not commit adultery.*

The duties are. 1. To preſerve our bodies in the chaſtity of a ſingle life, or of marriage. 2. To keep all the parts of our bodies in the care and ſeverities of chaſtity; ſo that we be reſtrained in our eyes as well as in our feet.

They ſin againſt this Commandment, 1. Who are adulterous, inceſtuous, Sodomitical, or commit fornication. 2. They that commit folly alone; diſhonouring their own bodies with ſoftneſſe and wantonneſſe. 3. They that immoderately let looſe the reins of their bolder appetite, though within the protection of marriage. 4 They that by wanton geſtures, wandring eyes laſcivious dreſsings, diſcovery of the nakedneſſe of themſelves or others, filthy diſcourſe, high diet, amorous ſongs, balls and revellings, tempt and betray themſelves, or others to folly. 5. They that marry a woman divorced for adultery. 6. They that divorce their wives, except for adultery, and marry another.

VIII. Com. *Thou ſhalt not ſteal.*

The duties are. 1. To give every man his due. 2. To permit every man to enjoy his own goods and eſtate quietly.

They ſin againſt this Commandment. 1. That injure any mans eſtate by open violence, or by ſecret robbery, by ſtealth or couſenage, by arts of bargaining or vexatious law-ſuits. 2. That refuſe or neglect to pay their debts, when they are able. 3 That are forward to run into debt knowingly beyond their power, without hopes or purpoſes of repaiment. 4. Oppreſſors of

of the poor. 5. That exact uſury of neceſſitous perſons, or of any beyond the permiſſions of equity as determined by the laws. 6. All ſacrilegious perſons; people that rob God of his dues, or of his poſſeſsions. 7. All that game, *viz.* at Cards and Dice, &c. to the prejudice and detriment of other mens eſtates. 8. They that imbaſe coyn and mettals and obtrude them for perfect and natural. 9. That break their promiſes to the detriment of a third perſon. 10 They that refuſe to ſtand to their bargains. 11. They that by negligence imbecil other mens eſtates, ſpoiling or letting any thing periſh which is intruſted to them. 12. That refuſe to reſtore the pledge

IX. Com. *Thou ſhalt not bear falſe witneſſe.*

The duties are. 1. To give teſtimony to truth, when we are called to it by competent authority. 2. To preſerve the good name of our neighbours. 3. To ſpeak well of them that deſerve it.

They ſin againſt this commandment. 1. That ſpeak falſe things in judgement accuſing their neighbors unjuſtly; or denying his crime publickly when we are aſked, and can be commanded lawfully to tell it. 2. Flatterers, and 3. ſlanderers, 4. backbiters, 5. and detracters. 6. They that ſecretly raiſe jealouſies, and ſuſpition of their neighbours cauſeleſly.

X. *Thou ſhalt not covet.*

The duties are. 1. To be content with the portion God hath given us. 2. Not to be covetous of other mens goods.

They ſin againſt this commandment. 1. That

envy the prosperities of other men. 2. They that desire passionately to be possessed of what is their neighbours. 3. They that with greedinesse pursue riches, honours, pleasures and curiosities. 4. They that are too careful, troubled, distracted or amazed, affrighted and afflicted with being sollicitous in the conduct of temporal blessings.

These are the general lines of duty by which we may discover our failings, and be humbled, and confesse accordingly: onely the penitent person is to remember, that although these are the kindes of sins described after the sense of the Jewish Church, which consisted principally in the external action, or *the deed done*, and had no restraints upon the thoughts of men, save onely in the tenth commandment, which was mixt and did relate as much to action as to thought (as appears in the instances) yet upon us Christians there are many circumstances and degrees of obligation, which endear our duty with greater severity and observation; and the penitent is to account of himself and enumerate his sins, not onely by external actions or *the deed done*, but by words & by thoughts; and so to reckon if he have done it directly or indirectly, if he have caused others to do it, by tempting or incouraging, by assisting or counselling, by not diswading when he could and ought, by fortifying their hands or hearts, or not weakning their evil purposes; if he have designed or contrived its action, desired it or loved it, delighted in the thought, remembred the past sin with pleasure or without sorrow, these are the *by-wayes* of sins, and *the crooked lanes* in which a man may wander and be

be loſt as certainly as in the broad high wayes of iniquity.

But beſides this, our bleſſed Lord and his Apoſtles have added divers other precepts; ſome of which have been with ſome violence reduc'd to the Decalogue, and others have not bin noted at all in the catalogues of confeſſion, I ſhall therefore deſcribe them entirely, that the ſick man may diſcover his failings, that by the mercies of God in Jeſus Chriſt, and by the inſtrument of repentance he may be preſented pure and ſpotleſſe before the throne of God.

The ſpecial precepts of the Goſpel.

1. PRayer, frequent, fervent, holy, and perſevering. 2. Faith. 3. Repentance, 4. Poverty of ſpirit, as oppoſed to ambition, high deſignes, 5. and in it is humility, or ſitting down in the loweſt place, and in giving honour to go before another, 6. meekneſſe, as it is oppoſed to waywardneſſe, fretfulneſſe, immoderate grieving, diſdain and ſcorn, 7. contempt of the world, 8. prudence, or the advantagious conduct of religion, 9. ſimplicity or ſincerity in words and actions, pretences and ſubſtances, 10. hope, 11. hearing the word, 12. Reading, 13. Aſſembling together, 14. obeying them that have the rule over us in ſpiritual affairs, 15. Refuſing to

{1 Theſ. 5. 17. Luke 18. 1. 1 Theſ. 5. 17.}
Mark 16. 16.
{Luke 13. 3 Acts 3. 19.}
Matth. 5. 3.
{Luke 14. 10. John 13. 14.}
Math. 5. 5.
Coloſ. 3. 1, 2.
Matth. 10. 16.
1 Theſ. 5. 8.
Rom. 8. 24.
{Luke 16. 29. Mark 4. 44. 1 Tim. 4. 13. Heb. 10. 25.}
{Heb. 13. 17. Matth. 18. 17.}

2 Theſ. 3. 6. 2 ep. John 10. Titus 3. 10. com-

Colos. 3. 14.
1 Tim. 1. 5.
1 Tim. 2. 22.
Mark 12. 30.
Matth. 6. 14.
1 John 3. 16.
Matth. 18. 9.
Matth. 18. 15.
James 1. 4.
Luke 21. 19.
Heb. 12. 3.
Gal. 6. 9.
Ephes. 5 20.
2 Thess. 1. 3.
Luke 6. 32.
2 Tim. 3. 2.
1 Thes. 5. 16.
Philip. 3. 1.
4. 4.
1 Thes 5. 19.
Ephes. 4. 30.
Acts 7. 51.
Ephes. 5. 33.
1 Tim. 5. 8.
Colos. 3. 21.
Ephes. 6. 4.
1 Thes. 5. 20.
2 Tim. 2. 24.
Matth. 18. 7.
1 Cor. 10. 32
Heb. 12. 14.
1 Cor. 6. 1.
Philip. 4. 8.
2 Cor. 8. 21.
1 Thes. 5. 22.

communicate with persons excommunicate: whither also may be reduced, To reject Hereticks. 16 Charity, *viz.* love to God above all things, brotherly kindnesse, or profitable love to our neighbours as our selves, to be expressed in almes, forgivenesse, and to dye for our brethren, 17 To pluck out the right eye, or violently to rescind all occasions of sin, though dear to us as an eye, 18 To reprove our erring brother, 19 To be patient in afflictions, and longanimity is referred hither, or long sufferance; which is the perfection and perseverance of patience; and is opposed to hastinesse and wearinesse of spirit, 20 To be thankful to our benefactors, but above all, in all things to give thanks to God, 21. To rejoyce in the Lord alwayes, 22. Not to quench, not to grieve, not to resist the Spirit, 23 To love our wives as Christ loved his Church, and to reverence our husbands, 24. To provide for our families, 25 Not to be bitter to our children, 26. To bring them up in the nurture and admonition of the Lord, 27. Not to despise propheſying, 28. To be gentle and easie to be intreated, 29. To give no scandal, or offence, 30. To follow after peace with all men and to make peace, 31. Not to go to law before the unbelievers, 32. To do all things that are of good report, or the actions of publick honesty; abstaining from all apearances of

of evil, 33 To convert souls or turn sinners from the errour of their wayes. 34. To confesse Christ before all the world, 35. To resist unto blood if God calls us to it, 36. To rejoyce in tribulation for Christs sake, 37. To remember and shew forth the Lords death till his second coming, by celebrating the Lords supper, 38. To believe all the New Testament, 39. To adde nothing to S. *Johns* last Book, that is, to pretend to no new revelations, 40. To keep the customs of the Church, her festivals and solemnities, lest we be reproved as the Corinthians were by S. *Paul, we have no such customs nor the Churches of God*, 41. To contend earnestly for the faith. * Not to be contentious in matters not concerning the eternal interest of our souls; but in matters indifferent to have faith to our selves, 42. Not to make schisms or divisions in the body of the Church, 43. To call no man Master upon earth, but to acknowledge Christ our Master, and law giver. 44. not to domineer over the Lords heritage, 45 To try all things, and keep that which is best, 46 To be temperate in all things, 47. To deny our selves, 48. To mortifie our lusts and their instruments, 49. To lend looking for nothing again, nothing by way of increase, nothing by way of recompence. 50 To watch & stand in readines against the coming of the Lord, 51. Not to be angry

James 5.19,20.
Matth. 10. 32.
Heb. 12.4.
Matth. 5.12. James 1. 2.
Luke 22. 19.
Joh. 20. 30. 31. Acts 3. 23. Mark 1. 1. Luke 10. 16.
Revel. 22. 18.
1 Cor. 11. 16.
Jude 3.
Rom. 14. 13. 22
Rom. 16. 17.
Mat. 23. 8, 9, 10.
1 Pet. 5. 3.
1 John 4. 1. 1 Thes. 5. 21.
1 Cor. 9. 25. Titus 2. 2.
Matth. 16. 24.
Colos. 3. 5. Rom. 8. 13.
Luke 6. 34.
Mark 13. 35. Matth. 24. 42 & 25. 13.
Matth. 5. 22. Ephes. 4. 26.

{1 Cor. 6. 10. Matth. 5. 22,} angry without cause, 52. not at al to revile, 53. not to swear, 54 not to respect persons, 55. to lay hands suddenly on no man [This especially pertains to * Bishops. * To whom also, and to all the Ecclesiastical order it is enjoyned, that they preach the word, that they be instant in season, and out of season, that they rebuke, reprove, exhort with all long suffering and doctrine. 56. To keep the Lords day (derived into an obligation from a practise Apostolical) 57. to do all things to the glory of God, 58. to hunger and thirst after righteousnesse and its rewards, 59. to avoid foolish questions, 60 to pray for persecuters, and to do good to them that persecute us, and despitefully use us, 61. to pray for all men, 62. to maintain good works for necessary uses. 63. to work with our own hands that we be not burdensome to others, avoiding idlenesse, 64 to be perfect as our heavenly Father is perfect, 65. to be liberal and frugal; for he that will call us to account for our time, will also for the spending our money, 66 not to use uncomely jestings, 67. modesty; as opposed to boldnesse, to curiosity, to undecency, 68. to be swift to hear, slow to speak, 69. to worship the holy [Jesus] at the mention of his holy name; as of old God was at the mention of [Jehovah.

Matth. 5. 34.
James 2. 1.
1 Tim. 5. 22.
2 Tim. 4. 12.
1 Cor. 10. 31.
Matth. 5. 6.
Titus 3. 9.
{Matth. 5. 44. Rom. 12. 14.}
1 Tim. 2. 1.
Titus 3. 14.
Ephes. 4. 28.
Matth. 5. 48.
{1 Pet. 3. 8. 2 Pet. 1. 6, 7.}
{2 Cor. 8. 7. 2 Cor. 9. 5.}
Ephes. 5. 4.
1 Tim. 2. 9.
James 1. 9.
Philip. 2. 10.

These are the streight lines of scripture, by which we may also measure our obliquities, and discover our crooked walking; if the sick man

man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession: of which he need no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

SECT. IX.

Of the sick mans practise of charity and justice, by way of rule.

1. *Let the sick man set his house in order before he die*; state his cases of conscience, reconcile the fractures of his family, reunite brethren, cause right understandings, and remove jealousies; give good counsels for the future conduct of their persons, and estates, charm them into religion by the authority and advantages of a dying person: because the last words of a dying man are like the tooth of a wounded Lion, making a deeper impression in the agony, then in the most vigorous strength.

Magnifica verba mors prope admota excutit

Nam verae voces tum demum pectore ab imo eiiciuntur. *Lucret.*

2. Let the sick man discover every secret of art, or profit, physick, or advantage to mankinde, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious that they are willing that a secret receipt should die with them, and be buried in their grave; like treasure in the sepulchre of *David*. But this which is a designe of charity must therefore not be done to any mans prejudice; and the Mason of *Herodotus* the King of Ægypt who kept secret his notice of the Kings treasure, and when he was a dying

ing told his son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy charity out-live thee, that thou mayest rejoyce in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his will with great justice and piety, that is, that the right heirs be not defrauded for collaterall respects, fancies or indirect fondnesses; but the inheritances descend in their legall and due channell; and in those things where we have a liberty, that we take the opportunity of doing vertuously, that is, of considering how God may be best served by our donatives, or how the interest of any vertue may be promoted; in which we are principally to regard the neerest kinred, and relatives, servants and friends.

4. Let the *Will* or *Testament* be made with ingenuity, openesse, and plain expression, that he may not entail a law-suit upon his posterity and relatives, and make them lose their charity, or intangle their estates, or make them poorer by the gift. *He hath done me no charity, but dies in my debt that makes me sue for a legacy.*

δεῖ δ' ἐν τῷ βασιλέα [μὴ ἄδηλα σαφηνίσαντα καταλιπεῖν ὡς ἂν μὴ ἀμφίλογα γένηται, πράγματα υἱοῖν παράσχῃ.

Cyrus apud Xenoph. l. 8. institut.

Vide Chap 2. Sect. 4.

5. It is proper for the estate of sickness, and an excellent anealing us to buriall, that we give alms in this state, so burying treasure in our graves, that will not perish but rise again in the resurrection of the just. Let the dispensa-

dispensation of our alms be as little intrusted to our Executors as may be, *excepting to lasting and successive portions*; * but with our own present care let us exercise the charity, and secure the *stewardship*. It was a custome among the old Greeks, to bury horses, clothes, armes, and whatsoever was dear to the deceased person, supposing they might need them, and that without clothes they should be found naked by their Judges; and all the friends did use to bring gifts; by such liberality thinking to promote the interest of their dead. But we may offer our ἰαυτὸν ourselves best of all; our doles and funerall meals if they be our own early provisions, will then spend the better; & it is good so to carry our passing penny in our hand, and by reaching that hand to the poor make *a friend in the everlasting habitations*. He that gives with his own hand shall be sure to find it, and the poor shall find it: but he that trusts Executors with his charity, & the Oeconomy and issues of his vertue, by which he must enter into his hopes of heaven & pardon, shall find but an ill account, when his

Lucian de luctu.
* Vid. reg. 6. paulo infr.
Herodot. Musa. 5.
Plin l. 4. c. 12.
Xiphilin. in Severo.

εἰλαὶ κόρυ τοῦ παιδὸς
λεχαίᾳ δῶρα φέρουσαι
θρέμμα χθὼν ψυχρῷ δαί-
κρυα κεῖτο τάφῳ.
Nicarchus.

Fallax sæpe fides, testataque vota periburit;
Constitues tumulum si sapis ipse tuum.

Man thee behoveth oft to have this in mind: (find;
That thou giveth with thine hand, that shalt thou
For widows be slofull, and children beth unkind,
Executors beth covetous, & keep all that they find,
If any body ask where the deads goods became
They answer
So God me help & Halidam, he died a poor man.
Think on this
executors complain he died poor. *Think on this.*

Written upon a wall in S. Edmunds Church in Lumbard-street.

To

Contra avaritiam

To this purpose wise and pious was the counsell of *Salvian*; 'Let a dying man who hath 'nothing else of which he may make an ef-'fective oblation, offer up to God of his sub-'stance; Let him offer it with compunction 'and tears, with grief and mourning, as know-'ing that all our oblations have their value, 'not by the price, but by the affection: and 'it is our faith that commends the money, 'since God receives the money by the hands 'of the poor, but at the same time gives, and 'does not take the blessing; because he re-'ceives nothing but his own, and man gives 'that which is none of his own, that, of which 'onely he is a steward, and shall be account-'able for every shilling. Let it therefore be 'offered humbly as a Creditor payes his debts, 'not magnifically as a Prince gives a donative; 'and let him remember that such doles do not 'pay for the sin, but they ease the punishment; 'they are not proper instruments of redem-'ption, but instances of supplication, and ad-'vantages of prayer; and when we have done 'well remember that we have not payed our 'debt, but shown our willingness to give a 'little of the vast sum we owe: and he that 'gives plentifully according to the measure of 'his estate, is still behind hand according to 'the measure of his sins; let him pray to God 'that this late oblation may be accepted, and 'so it will, if it sails to him in a sea of pœni-'tentiall tears or sorrows, that it is *so little*, 'and that it is *so late*.

6. Let the sick mans charity be so ordered that it may not come onely to deck the funerall and make up the pomp; charity waiting like one of the solemn mourners; but let it be

be continued, that beſide the alms of health and ſickneſſe, there may be a rejoycing in God for his charity, long after his funeralls, ſo as to become more beneficial and leſſe publike; that the poor may pray in private and give God thanks many dayes together. This is matter of prudence: and yet in this, we are to obſerve the ſame regards which we had in the charity and alms of our lives; with this onely difference, that in the funerall alms alſo of rich and able perſons, the publike cuſtomes of the Church are to be obſerved, and decencie and ſolemnity, and the expectations of the poor, and matter of publike opinion, and the reputation of religion; In all other caſes, let thy charity conſult with humility and prudence, that it never miniſters at all to vanity; but be as full of advantage and uſefulneſſe as it may.

7. Every man will forgive a dying perſon, and therefore let the ſick man be ready and ſure if he can, to ſend to ſuch perſons whom he hath injured, and beg their pardon and do them right; For in his caſe, he cannot ſtay for an opportunity of convenient and advantageous reconcilement; he cannot then ſpin out a treaty, nor beat down the price of compoſition, nor lay a ſnare to be quit from the obligation and coërcion of lawes; but he muſt aſk forgiveneſſe down-right, and make him amends as he can, being greedy of making uſe of this opportunity of doing a duty, that muſt be done, but cannot any more, if not now, untill times return again, and tels the minuts backward, ſo that yeſterday ſhall be reckoned in the portions of the future.

πρὸς τὸν τελευτῶντα· ἐπὰν σφόδρα καὶ ἐχθρὸς ἤ τις γένηται φίλος τότε.

8. In

8. In the intervalls of sharper pains, when the sick man amasses together all the arguments of comfort and testimonies of Gods love to him, and care of him, he must needs find infinite matter of thanksgiving, and glorification of God: and it is a proper act of charity and love to God, and justice too, that he do honour to God on his death-bed for all the blessings of his life, not onely in generall communications, but those by which he hath been separate and discerned from others, or supported and blessed in his own person: Such as are; [*In all my life time I never broke a bone, I never fell into the hands of robbers; never into publike shame, or into noysome diseases: I have not begd my bread, nor been tempted by great and unequall fortunes: God gave me a good understanding, good friends, or delivered me in such a danger, and heard my prayers in such particular pressures of my spirit.*] This or the like enumeration and consequent acts of thanksgiving are apt to produce love to God, and confidence in the day of triall; for he that * gave me blessings in proportion to the state and capacities of my life, I hope also will do so in proportion to the needs of my sickness, and my death-bed. This we find practised as a most reasonable piece of piety by the wisest of the Heathens. So *Antipater Tarsensis* gave God thanks for his prosperous voyage into Greece; and *Cyrus* made a handsom prayer upon the tops of the mountains, when by a phantasme he was warned of his approaching death. *Receive* [*O God*] *my Father these holy rites by which I put an end to many and great affairs: and I give thee thanks for thy celestiall signes and prophetic notices, whereby thou*

thou hast signified to me what I ought to do and what I ought not: I present also very great thanks that I have perceived and acknowledged your care of me, and have never exalted my self above my condition for any prosperous accident. And I pray that you will grant felicity to my wife, my children, and friends, and to me a death, such as my life hath been. But that of *Philagrius* in *Gregory Nazianzen* is eucharisticall, but it relates more especially to the blessings and advantages which are accidentally consequent to sickness. *I thank thee O Father and maker of all thy children, that thou art pleased to blesse and to sanctifie us even against our wils, and by the outward man purgest the inward, and leadest us through crosse wayes to a blessed ending, for reasons best known unto thee.*] However when we go from our hospitall and place of little intermediall rest in our journey to heaven, it is fit that we give thanks to the *major domo* for our entertainment. When these parts of religion are finished, according to each mans necessity, there is nothing remaining of personall duty to be done alone, but that the sick man act over these vertues, by the renewings of devotion, and in the way of prayer; and that is to be continued as long as *life*, and *voice*, and *reason* dwell with us.

SECT.

SECT. X.

Acts of charity by way of prayer and ejaculation, which may also be used for thanksgiving, in case of recovery.

O My soul thou hast said unto the Lord, thou art my Lord: my goodnesse extendeth not to thee: But to the saints that are in the earth, and to the excellent in whom is all my delight. The Lord is the portion of my inheritance and of my cup, thou maintaineſt my lot.

Psal.16. 2,&c.

As for God, his way is perfect: the word of the Lord is tried, he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect.

Psal.18. 30,31.

Be not thou far from me O Lord: O my strength, haste thee to help me.

Deliver my soul from the sword, my darling from the power of the dog, save me from the lions mouth: and thou hast heard me also from among the horns of the Unicorns.

I will declare thy Name unto my brethren, in the midst of the Congregation will I praise thee.

Ye that fear the Lord, praise the Lord ye sons [of God] Glorifie him and fear before him all ye sons [of men. For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but

but when he cryed unto him he heard. Ps. 22. 19

As the hart panteth after the water brooks, so longeth my soul after thee O God.

My soul thirsteth for God, for the living God, when shall I come and appear before the Lord.

O my God, my soul is cast down within me; all thy waves and billows are gone over me: as with a sword in my bones I am reproached: yet the Lord will command his loving kindness in the day time, and in the night his song Psal. 42. shall be with me, and my prayer unto the God of my life.

Blesse ye the Lord in the congregations, even the Lord from the fountains of Israel: My mouth shall shew forth thy righteousnesse Psal. 68 and thy salvation all the day, for I know not 26. & the numbers thereof. Psal. 71.

I will go in the strength of the Lord God, I will make mention of thy righteousnesse, even of thine onely. O God thou hast taught me from my youth. And hitherto have I declared thy wondrous works. But I will hope continually, and will yet praise thee more Psal. 71. and more.

Thy righteousnesse, O God is very high, who hast done great things. O God who is like unto thee? thou which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depth of the earth.

Thou shalt encrease thy goodnesse towards ibid. me, and comfort me on every side.

My lips shall greatly rejoyce when I sing unto thee. And my soul which thou hast redeemed. Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed

Psal.72 blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen. Amen.

I love the Lord, because he hath heard my voice, and my supplication. The sorrows of death compassed me, I found trouble and sorrow. Then called I upon the name of the Lord, O Lord I beseech thee deliver my soul.

Psal.116 Gracious is the Lord and righteous, yea our God is merciful.

The Lord preserveth the simple, I was brought low, and he helped me. Return to thy rest O my soul, the Lord hath dealt bountifully with thee.

ibid. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

Precious in the sight of the Lord is the death of his saints; O Lord, truly I am thy

ibid. servant, I am thy servant and the son of thine handmaid, thou shalt loose my bonds.

He that loveth not the Lord Jesus, let him be accursed.

O that I might love thee, as well as ever any creature loved thee. He that dwelleth in love dwelleth in God. There is no fear in love.

The prayer.

O Most Gracious and eternal God and loving Father, who hast powred out thy bowels upon us, and sent the son of thy love unto us to die for love, and to make us dwell in love, and the eternal comprehensions of thy divine mercies, O be pleased to inflame my heart with a holy charity; towards thee and all the world. Lord I forgive all that ever

ever have offended me and beg that both they and I may enter into the possession of thy mercies, and feel a gracious pardon from the same fountain of grace: and do thou forgive me all the acts of scandall, whereby I have provoked or tempted, or lessened, or disturbed any person; Lord, let me never have my portion amongst those that divide the union, and disturb the peace, and break the charities of the Church, and Christian communion; And though I am fallen into evil times, in which Christendom is divided by the names of an evil division, yet I am in charity with all Christians, with all that love the Lord Jesus, and long for his coming: and I would give my life to save the soul of any of my brethren; and I humbly beg of thee that the publike calamity of the severall societies of the Church, may not be imputed to my soul, to any evil purposes.

II.

LOrd preserve me in the unity of the holy Church, in the love of God, and of my neighbours; let thy grace inlarge my heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give thanks to thee for all thy favours, with which thou hast enriched my soul, and supported my estate, and preserved my person, and rescued me from danger, and invited me to goodnesse in all the dayes and periods of my life. Thou hast led me thorow it with an excellent conduct: and I have gone astray after the manner of men: but my heart is towards thee. O do unto thy servant as thou usest to do unto

those that love thy Name: let thy truth comfort me, thy mercy deliver me, thy staffe support me, thy grace sanctifie my sorrow, and thy goodnesse pardon all my sins: thy Angels guide me with safety in this shadow of death, and thy most holy Spirit lead me into the land of righteousnesse, for thy Names sake which is so comfortable, and for Jesus Christ his sake, our Dearest Lord and most Gracious Saviour. Amen.

CHAP. V.

Of visitation of the sick: *or* the assistance that is to be done to dying persons, by the ministery of their Clergy Guides.

SECT. I.

GOd who hath made no new Covenant with dying persons distinct from the Covenant of the living, hath also appointed no distinct Sacraments for them, no other manner of usages, but such as are common to all the spirituall necessities of living and healthfull

full persons. In all the dayes of our religion, from our baptisme to the resignation and delivery of our soul, God hath appointed his servants to minister to the necessities, and eternally to blesse, and prudently to guide, and wisely to judge concerning souls; and the Holy Ghost that *anointing from above*, descends upon us in severall effluxes, but ever by the ministeries of the Church. *Our heads* are anointed with that sacred unction Baptisme (not in ceremony, but in reall and proper effect) *our foreheads* in confirmation, *our hands* in ordinations; *all our senses* in the visitation of the sick, and all by the ministery of especially deputed and instructed persons; and we who all our life time derive blessings from the fountains of grace, by the channels of Ecclesiastical ministeries, must do it then especially, when our needs are most pungent and actuall. 1. We cannot give up our names to Christ, but the Holy man that ministers in religion must enroll them and present the persons, and consigne the grace: when we beg for Gods Spirit, the Minister can best present our prayers, and by his advocation hallow our private desires, and turn them into publike and potent offices. 2. If we desire to be established and confirmed in the grace and religion of our Baptisme, the Holy man, whose hands were anointed by a speciall ordination to that and its symbolical purposes, layes his hands upon the Catechumen and *the anointing from above* descends by that ministery. 3. If we would eat the body and drink the blood of our Lord, we must addresse our selves to the Lords Table, and he that stands there to blesse and to minister, can reach it forth, and feed thy soul; and without

his ministery thou canst not be nourished with that heavenly feast, nor thy body consigned to immortality, nor thy soul refreshed with the Sacramentall bread from heaven, except by spirituall suppletories, in cases of necessity and an impossible communion. 4. If we have committed sins, the spirituall man is appointed to restore us, and to pray for us, and to receive our confessions, and to enquire into our wounds, and to infuse oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithfull by our own demerits, their holy hands must reconcile us, and give us peace; they are our appointed comforters, our instructers, our ordinary Judges; *and in the whole:* what the children of Israel beg'd of *Moses*, that *God would no more speak to them alone, but by his servant Moses*, lest they should be consumed, God in compliance with our infirmities hath of his own goodnesse established as a perpetuall law in all ages of Christianity; that God will speak to us by his *Ministers*, and our solemn prayers shall be made to him by *their* advocation, and his blessings descend from heaven by *their* hands, and our offices return thither by *their* presidencies, and our repentance shall be managed by *them*, and our pardon in many degrees ministred by *them*; God comforts us by their Sermons, and reproves us by their Discipline, and cuts off some by their severity, and reconciles others by their gentlenesse, and relieves us by their prayers, and instructs us by their discourses, and heals our sicknesses by their intercession, presented to God and united to Christs advocation; and in all this, *they are no causes*, but *servants of the*

Exod. 20. 19.

will

will of God, instruments of the Divine Grace and order, *stewards and dispensers* of the mysteries, and appointed to our souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our baptisme, are also to cary us to our grave, and to take care that our end be as our life was, or should have been; and therefore, it is established as an Apostolical rule; *Is any man sick among you, let him send for the Elders of the Church, and let them pray over him, &c.* The sum of the duties and offices respectively implied in these words is in the following rules.

ἴσον τὸν αἰῶνα διδάσκειν, τὸν αὐτὸν καὶ πλουτεῖν δύνασθαι. *Xenoph. παιδ. lib.* 8.

Jam. 5. 14.

SECT. II.

Rules for the manner of visitations of sick persons.

1. LEt the Minister of religion be sent to, not onely against the agony of death, but be advised with in the whole conduct of the sickness; for in sickness indefinitely, and therefore *in every sickness*, and therefore in such which are not mortall, which end in health, which have no agony, or finall temptations, S. *James* gives the advise: and the sick man being bound to require them, is also tied to do it, when he can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the Priest as they fear the Embalmer; or the Sextons spade; and love not to converse with him, unless he can converse

with no man else; and think his office so much to relate to the other world, that he is not to be treated with, while we hope to live in this; and indeed that our religion be taken care of, onely when we die; and the event is this, (of which I have seen some sad experience) that the man is deadly sick, and his reason is useless, and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing towards the trimming of his lamp; and the Curate shall say a few prayers by him, and talk to a dead man, and the man is not in a condition to be helped; but in a condition to need it hugely. He cannot be called upon to confesse his sins; and he is not able to remember them, and he cannot understand an advice, nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of reason or religion, and no man can tell what is likely to be his fate; or if he does, he cannot prophecie good things concerning him, but evil; Let the spiritual man come when the sick man can be conversed withall, and instructed; when he can take medicine and amend; when he understands, or can be taught to understand the case of his soul, and the rules of his conscience; and then his advice may turn into advantage; It cannot otherwise be useful.

2. The entercourses of the Minister with the sick man have so much variety in them, that they are not to be transacted at once: and therefore they do not well that send once to see the good man with sorrow, and hear him pray, and thank him and dismisse him civilly, and desire to see his face no more; To dresse a soul

ſoul for funeral is not a work to be diſpatched at one meeting: At once he needs a comfort, and anon ſomething to make him willing to die; and by and by he is tempted to impatience, and that needs a ſpecial cure, and it is a great work to make his confeſſions well, and with advantages; and it may be the man is careleſſe and indifferent, and then he needs to underſtand the evil of his ſin, and the danger of his perſon: and his caſes of conſcience may be ſo many and ſo intricate, that he is not quickly to be reduced to peace; and one time the holy man muſt pray, and another time he muſt exhort; a third time adminiſter the holy Sacrament; and he that ought to watch all the periods and little portions of his life, leſt he ſhould be ſuprized and overcome, had need be watched when he is ſick, and aſſiſted, and called upon, and reminded of the ſeveral parts of his duty, in every inſtant of his temptation. This article was well provided for among the Eaſterlings; for the Prieſts in their viſitations of a ſick perſon did abide in their attendance and miniſtery for ſeven dayes together. The want of this makes the viſitations fruitleſſe and the calling of the Clergy contemptible, while it is not ſuffered to imprint its proper effects upon them that need it in a laſting miniſtery.

3. S. *James* adviſes that when a man is ſick he ſhould ſend for *the elders*: one ſick man for many Preſbyters; and ſo did the Eaſtern Churches, they ſent for ſeven: and like a college of Phyſitians they miniſtred ſpiritual remedies, and ſent up prayers like a quire of ſinging Clerks. In cities they might do ſo, while

James 5. 14. Gabriel in 4 cent. diſt. 23.

while the Christians were few and the Priests many. But when they that dwelt in the *Pagi* or villages ceased to be Pagans, and were baptized, it grew to be an impossible felicity, unlesse in few cases, and to some more eminent persons: but because they need it most, God hath taken care that they may best have it; and they that can, are not very prudent, if they neglect it.

4. Whether they be many or few that are sent to the sick person, let the Curate of his Parish or his own Confessor be amongst them that is, let him not be wholly advised by strangers who know not his particular necessities; but he that is the ordinary Judge, cannot safely be passed by in his extraordinary necessity, which in so great portions depends upon his whole life past; and it is a matter of suspicion when we decline his judgement that knowes us best, and with whom we formerly did converse, either by choice or by law, by private election or publike constitution. It concerns us then to make severe and profitable judgements, and not to conspire against our selves, or procure such assistances which may handle us softly, or comply with our weaknesses more then relieve our necessities.

5. When the Ministers of religion are come; first let them do their ordinary offices, that is, pray for grace to the sick man, for patience, for resignation, for health (if it seems good to God in order to his great ends.) For that is one of the ends of the advice of the Apostle; and therefore the minister is to be sent for, not while the case is desperate, but before the sickness is come to its *crisis* or period.) Let him discourse concerning the causes

of

of ſickneſſe, and by a general inſtrument move him to conſider concerning his condition. Let him call upon him to ſet his ſoul in order, to trim his lamp, to dreſſe his ſoul, to renew acts of grace by way of prayer, to make amends in all the evils he hath done, and to ſupply all the defects of duty, as much as his paſt condition requires, and his preſent can admit.

6. According as the condition of the ſickneſs, or the weakneſſe of the man is obſerved, ſo the exhortation is to be leſs and the prayers more, becauſe the life of the man was his main preparatory, and therefore if his condition be full of pain and infirmity, the ſhortneſſe and ſmall number of his own acts is to be ſupplied by the act of the Miniſters and ſtanders by; who are in ſuch caſes to ſpeak more to God for him, then to talk to him. For the prayer of the righteous when it is fervent hath a promiſe to prevail much in behalf of the ſick perſon. But exhortations muſt prevail with their own proper weight, not by the paſsion of the Speaker. But yet this aſsiſtance by way of prayers is not to be done by long offices, but by *frequent*, and *fervent*, and *holy*: in which offices, if the ſick man joyns, let them be ſhort and apt to comply with his little ſtrength, and great infirmities; if they be ſaid in his behalf without his conjunction, they that pray may prudently uſe their own liberty, and take no meaſures, but their own devotions and opportunities and the ſick mans neceſſities. James 5. 16.

When he hath made this general addreſſe and preparatory entrance to the work of many dayes and periods, he may deſcend to particulars by the following inſtruments and diſcourſes.

SECT. III.

Of miniſtring in the ſick mans confeſſion of ſins and repentance.

THe firſt neceſſity that is to be ſerved is that of repentance, in which the Miniſters can in no way ſerve him but by firſt exhorting him to *confeſſion of his ſins*, and declaration of the ſtate of his ſoul. For unleſſe they know the manner of his life, and the degrees of his reſtitution, either they can do nothing at all, or nothing of advantage, and certainty: His diſcourſes like *Jonathans* arrows, may ſhoot ſhort, or ſhoot over, but not wound where they ſhould, nor open thoſe humours that need a lancet or a caurery. To this purpoſe the ſick man may be reminded.

Arguments and exhortations to move the ſick man to confeſſion of ſins.

Prov. 28 13. 1 John 1. 9.

1. That God hath made a ſpecial promiſe to confeſſion of ſins. *He that confeſſeth his ſins and forſaketh them ſhall have mercy:* and *if we confeſſe our ſins, God is righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.*

2. * That confeſſion of ſins is a proper act and

3. introduction to repentance. * That when the Jews being warned by the ſermons of the *Baptiſt* repented of their ſins, they confeſſed

4. their ſins to *John* in the ſuſceprion of Baptiſm.

Matth. 3. 6. * That the converts in the dayes of the Apoſtles

ſtles returning to Chriſtianity inſtantly declared their faith, and their repentance, by confeſsion and *declaration of their deeds* which they then renounced, abjured, and confeſſed to the Apoſtles. * That confeſsion is an act of many vertues together. * It is the gate of repentance, * an inſtrument of ſhame and condemnation of our ſins, * *a glorification of God*, ſo called by *Joſhuah* particularly in the caſe of *Achan*, * an acknowledgement that God is juſt in puniſhing; for by confeſsing of our ſins, we alſo confeſſe his juſtice, and are aſſeſſors with God in this condemnation of our ſelves. * That by ſuch an act of judging our ſelves we eſcape the more angry judgement of God. S. *Paul* expreſly exhorting us to it upon that very inducement. * That confeſsion of ſins is ſo neceſſary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain conſequent of *godly ſorrow*, and an integral or conſtituent part of that grace, which together with *faith*, makes up the whole duty of the Goſpel. * That in all ages of the Goſpel, it hath been taught and practiſed reſpectively, that all the penitent made confeſsions proportionable to their repentance, that is, publike or private, general or particular. * That God by teſtimonies from heaven, that is, by his word, and by a conſequent rare peace of conſcience hath given approbation to this holy duty. * That by this inſtrument thoſe whoſe office it is to apply remedies to every ſpiritual ſickneſſe, can beſt perform their offices, * that it is by all Churches eſteemed a duty neceſſary to be done in caſes of a troubled conſcience. * That what is neceſſary to be done in one caſe, and

Acts 19 18
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1 Cor. 11. 31.
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convenient in all caſes is fit to be done by all
17. perſons. * That without confeſſion it cannot
eaſily be judged concerning the ſick perſon
whether his conſcience ought to be troubled
or no, and therefore it cannot be certain that
18. it is not neceſſary. * That there can be no rea-
ſon againſt it but ſuch as conſults with fleſh
and blood, with infirmity and ſin, to all which
19. confeſſion of ſins is a direct enemy. * That
now is that time when all the imperfections of
his repentance and all the breaches of his duty
are to be made up, and that if he omits this op-
portunity, he can never be admitted to a ſalu-
20. tary and medicinal confeſſion. * That S. *James*
gives an expreſſe precept, that we Chriſtians
ſhould confeſſe our ſins to each other, that is,
Chriſtian to Chriſtian, brother to brother, the
people to their Miniſter, and then he makes a
ſpecification of that duty which a ſick man is
to do when he hath ſent for the elders of the
Church. * That in all this there is no force
21. lies upon him, but *if he hides his ſins he ſhall*
not be directed, (ſo ſaid the Wiſe man) but ere
long he muſt appear before the great Judge of
men and Angels; and his
Spirit will be more amazed
and confounded to be ſeen
among the Angels of light
with the ſhadowes of the
works of darkneſſe upon
him. then he can ſuffer by
confeſsing to God in the
preſence of him whom God
hath ſent to heal him. How-

Si tacuerit quis percuſſus eſt & non egerit pœnitentiam, nec vulnus ſuum fratri & magiſtro voluerit confiteri, magiſter qui linguam habet ad curandum facile ei prodeſſe non poterit. Si enim erubeſcat ægrotus vulnus medico confiteri, quod ignorat medicina non curat S. Hieron. ad caput 10. Eccleſ. Si enim hoc fecerimus & revelaverimus peccata noſtra, non ſolum Deo, ſed & his qui poſſunt mederi vulneribus noſtris atq; peccatis, delebuntur peccata noſtra, Origen hom. 17. in Lucam.

CVES

ever, it is better to be aſhamed here, then to be confounded hereafter: [a] *pol pudere præſtat quam pigere, totidem literis.* * That confeſſion being in order to pardon of ſins, it is very proper and analogical to the nature of the thing, that it be made there where the pardon of ſins is to be adminiſtred; and that, of pardon of ſins God hath made the Miniſter the publiſher and diſpenſer; and all this is beſides the accidental advantages wich accrue to the conſcience; which is made aſhamed, and timorous, and reſtrained by the mortifications and bluſhings of diſcovering to a man the faults committed in ſecret. * That the Miniſters of the Goſpel are the *Miniſters of reconciliation*, are commanded *to reſtore ſuch perſons as are overtaken in a fault*, and to that purpoſe, they come to offer their Miniſtery, if they may have cognizance of the fault and perſon. * That in the matter of prudence it is not ſafe to truſt a mans ſelf in the final condition and laſt ſecurity of a mans ſoul, a man being no good Judge in his own caſe. And when a duty is ſo uſeful in all caſes, ſo neceſſary in ſome, and encouraged by promiſes Evangelical, by Scripture precedents, by the example of both Teſtaments; and preſcribed by injunctions Apoſtolical and by the Canon of all Churches, and the example of all ages, and taught us even by the proportions of dutie, and the Analogie to the power Miniſterial, and the very neceſſities of every man; he that for ſtubbornneſſe or ſinful ſhamefac'dneſſe, or prejudice, or any other criminal weakneſſe ſhall decline to do it in the dayes of his danger, when the vanities of the world are worn off, and all affection to ſin are wearied, and

a Plaut. Trinum. mus. 22. Tam facile & pronum eſt ſuperos contemnere teſtes Si mortalis idem nemo ſciat. Juv. Sat. 13. 23.

24.

and the sin it self is pungent and grievous, and that we are certain we shal not escape shame for them hereafter, unlesse we be ashamed of them here, and use all the proper instruments of their pardon; this man I say is very neer death, but very far off *from the kingdom of heaven.*

Qui homo culpam admisit in se nullus est tam parvi pretij quin pudeat, quum urget sese *Plaut. Aulul.*

2. The spirituall man will find in the conduct of this duty, many cases and variety of accidents, which will alter his course and forms of proceedings. 1. Most men are of *a rude indifferency*, apt to excuse themselves, ignorant of their condition, abused by evil principles, content with a generall and indefinite confession, and if you provoke them to it by the foregoing considerations, lest their spirits should be a little uneasie, or not secured in their own opinions, will be apt to say, *They are sinners, as every man hath his infirmity, and he as well as any man; But God be thanked, they bear no ill will to any man, or are no adulterers, or no rebels, or they have fought on the right side; and God be mercifull to them for they are sinners.* But you shall hardly open their breast further; and to enquire beyond this, would be to do the office of an accuser.

Verum hoc se amplecti tur uno Hoc amat, hoc laudat, matrona nullam ego tango. Hor. Ser. l. 1. sat. 2.

3. But which is yet worse; there are very many persons, who have been so used to an habituall course of a constant intemperance, or dissolution in any other instance, that the crime is made naturall and necessary, and the conscience hath digested all the trouble, and the man thinks himself in a good estate, and never reckons any sins, but those which are the egressions and passings beyond his ordinary and daily drunkennesse. This happens in the

the caſes of drunkenneſſe, and intemperate eating, and idleneſſe, and uncharitableneſſe, and in lying and vain jeſtings, and particularly in ſuch evils which the lawes do not puniſh, and publike cuſtoms do not ſhame, but which are contenanced by potent ſinners, or evil cuſtoms, or good nature, and miſtaken civilities.

Inſtruments by way of conſideration, to awaken a careleſſe perſon, and a ſtupid conſcience.

IN theſe and the like caſes, the ſpirituall man muſt awaken the Lethargy, and prick the conſcience by repreſenting to him. 1. * That Chriſtianity is a holy and a ſtrict religion. 2. * That many are called but few are choſen. * That the number of them that are to be ſaved are but very few in reſpect of thoſe that are to deſcend into ſorrow and everlaſting darkneſſe. * That we have covenanted with God in baptiſme, to live a holy life. * That the meaſures of holineſſe in Chriſtian religion are not to be taken by the evil proportions of the multitude, and common fame of looſer and leſſe ſevere perſons, becauſe *the multitude* is that which *does not enter into heaven*, but *the few*, *the elect*, the holy ſervants of Jeſus. * That every habituall ſin does amount to a very great guilt in the whole, though it be but in a ſmall inſtance. * That if the righteous ſcarcely be ſaved,

then

then there will be no place for the righteous and the ſinner to appear in, but places of horror and amazement. * That confidence hath deſtroyed many ſouls, and many have had a ſad portion who have reckoned themſelves in the Calendar of Saints. * That the promiſes of heaven are ſo great, that it is not reaſonable to think that every man, and every life, and an eaſie religion ſhall poſſeſſe ſuch infinite glories. * That although heaven is a gift, yet there is a great ſeverity and ſtrict exacting of the conditions on our part to receive that gift. * That ſome perſons who have lived ſtrictly for 40. years together, yet have miſcarried by ſome one crime at laſt, or ſome ſecret hypocriſie, or a latent pride, or a creeping ambition, or a phantaſtic ſpirit; and therefore much leſſe can they hope to receive ſo great portions of felicities, when their life hath been a continuall declination from thoſe ſeverities which might have created confidence of pardon and acceptation, through the mercies of God and the merits of Jeſus. * That every good man ought to be ſuſpicious of himſelf, and in his judgement concerning his own condition to fear the worſt, that he may provide for the better. * That we are commanded to work out our ſalvation with fear & trembling. * That this precept was given with very great reaſon, conſidering the thouſand thouſand wayes of miſcarrying. * That S. *Paul* himſelf, and S. *Arſenius*, and S. *Elzearius*, and divers other remarkable Saints had at ſome times great apprehenſions of the dangers of failing of *the mighty price of their high calling*. * That the ſtake that is to be ſecured is of ſo great an intereſt,

Apud Surium. die 27. Sept.

that

that all our induſtry, and all the violences we can ſuffer in the proſecution of it are not conſiderable. * That this affair is to be done but once, and then never any more unto eternal ages. * That they who profeſſe themſelves ſervants of the inſtitution and ſervants of the law and diſcipline of Jeſus will find, that they muſt *judge* themſelves by the proportions of that law by which they were to *rule* themſelves. * That the laws of ſociety and civility, and the voices of my company are as ill *judges* as they are *guides*; but we are to ſtand or fall by his ſentence, who will not conſider or value the talk of idle men, or the perſuaſion of wilfully abuſed conſciences; but of him, who hath felt our infirmity in all things, *but ſin*, and knowes where our failings are unavoidable, and where and in what degree they are excuſable; but never will endure a ſin ſhould ſeize upon any part of our love, and deliberate choice, or careleſſe cohabitation. * That *if our conſcience accuſe us not, yet are we not hereby juſtified, for God is greater then our conſciences.* 1 John 3. 20. * That they who are moſt innocent have their conſciences moſt tender and ſenſible. * That ſcrupulous perſons are alwayes moſt religious, and that to feel nothing, is not a ſigne *of life* but *of death*. * That nothing can be hid from the eyes of the Lord, to whom the day and the night, publike and private, words and thoughts, actions and deſignes are equally diſcernable. * That a lukewarme perſon is onely ſecured in his own thoughts, but very unſafe in the event, and deſpiſed by God. * That we live in an Age in which that which is called and eſteemed *a holy life*, in the dayes of the Apoſtles and holy primi- 1 Cor. 4. 4.

primitives would have been esteemed *indifferent*, *sometimes scandalous*, and *alwayes cold*. That what was a truth of God then, is so now; and to what severities they were tyed, for the same also we are to be accountable; and heaven is not now an easier purchase then it was then. * That if he will cast up his accounts, even with a superficial eye, Let him consider how few good works he hath done, how inconsiderable is the relief which he gave to the poor, how little are the extraordinaries of his religion, and how unactive and lame, how polluted and disordered, how unchosen and unpleasant were the ordinary parts and periods of it? and how many and great sins have stained his course of life, and until he enters into a particular scrutinie, let him only revolve in his minde what his general course hth been; and in the way of prudence, let him say, whether it was laudable and holy, or onely indifferent and excusable; and if he can think it onely *excusable*, and so as to hope for pardon by such suppletories of faith, and arts of persuasion, which he and others use to take in, for auxiliaries to their unreasonable confidence, then he cannot but think it very fit that he search into his own state, and take a Guide, and erect a tribunal, or appear before that which Christ hath erected for him on earth, that he may make his accesse fairer when he shall be called before the dreadfull Tribunal of Christ in the clouds. For if he can be confident upon the stock of an *unpraised*, or a *looser* life, and should dare to venture upon wilde accounts, without order, without abatements, without consideration, without conduct, without fear, without scrutinies

Illi mors gravis incubat qui notus nimis omnibus ignotus moritur sibi.

nies and confeſsions, and inſtruments of amends or pardon, he either knows not his danger, or cares not for it; and little underſtands how great a horrour that is, that a man ſhould reſt his head for ever upon a cradle of flames, and lye in a bed of ſorrows, and never ſleep, and never end his groans, or the gnaſhing of his teeth.

This is that which ſome ſpiritual perſons call *a wakening the ſinner by the terrours of the law*, which is a good analogie or Tropical expreſsion to repreſent the threatnings of the Goſpel, and the dangers of an incurious and a ſinning perſon: but we have nothing elſe to do with *the terrours of the law*; for, *Bleſſed be God*, they concern us not; the terrours of the law were the intermination of curſes upon all thoſe that ever broke any of the leaſt Commandements; *once*, or *in any inſtance*: And to it *the righteouſneſſe of faith* is oppoſed: *The terrors of the law* admitted no repentance, no pardon, no abatement; and were ſo ſevere, that God never inflicted them at all according to the letter, becauſe he admitted all to repentance, that deſired it with a timely prayer, unleſſe in very few caſes, as of *Achan*, or *Corah*, *the gatherer* of ſticks upon the Sabbath-day, or the like: but the ſtate of threatnings in the Goſpel is very fearful, becauſe the conditions of avoiding them are eaſie and ready, and they happen to evil perſons after many warnings, ſecond thoughts, frequent invitations to pardon and repentance, and after one entire pardon conſigned in Baptiſm: and in this ſenſe it is neceſſary that ſuch perſons as we now deal withall ſhould be inſtructed concerning their danger.

4. When

4. When the ſick man is either of himſelf, or by theſe conſiderations ſet forward with purpoſes of repentance, and confeſsion of his ſins in order to all its holy purpoſes, and effects, then the Miniſter is to aſsiſt him in the underſtanding the number of his ſins, that is, the ſeveral kinds of them, and the various manners of prevaricating the divine commandments; for as for the number of the particulars in every kinde, he will need leſſe help; and if he did, he can have it no where but in his own conſcience, and from the witneſſes of his converſation: Let this be done by prudent inſinuation, by arts of remembrance, and ſecret notices, and propounding occaſions and inſtruments of recalling ſuch things to his minde, which either by publike fame he is accuſed of, or by the temptations of his condition it is likely he might have contracted.

5. If the perſon be truly penitent and forward to confeſſe all that are ſet before him or offered to his ſight at a half face, then he may be complyed withall in all his innocent circumſtances, and his conſcience made placid and willing, and he be drawn forward by good nature and civilitie, that his repentance in all the parts of it, and in every ſtep of its progreſſe and emanation, may be as voluntary and choſen as it can. For by that means if the ſick perſon can be invited to do the work of religion, it enters by the door of his will and choice, and will paſſe on toward conſummation, by the inſtrument of delight.

6. If the ſick man be backward and without apprehenſion of the good natur'd and civil way; let the Miniſter take care that by

by ſome way or other the work of God be ſecured; and if he will not underſtand, when he is ſecretly prompted, he muſt be hollowed to, and aſked in plain interrogatives concerning the crime of his life. He muſt be told of the evil things that are ſpoken of him in markets and exchanges, the proper temptations and accuſtomed evils of his calling and condition, of the actions of ſcandal, and in all thoſe actions which were publike, or of which any notice is come abroad, let care be taken that the right ſide of the caſe of conſcience be turned toward him; and the errour truly repreſented to him, by which he was abuſed; as the injuſtice of his contracts, his oppreſſive bargains, his rapine & violence; and if he hath perſwaded himſelf to think well of a ſcandalous action, let him be inſtructed and advertiſed of his folly and his danger.

7. And this advice concerns the Miniſter of religion to follow without partialitie or fear, or intereſt: in much ſimplicity and prudence, and hearty ſincerity; having no other conſideration, but that the intereſt of the mans ſoul be preſerved, and no caution uſed, but that the matter be repreſented with juſt circumſtances, and civilities fitted to the perſon with prefaces of honour and regard; but ſo that nothing of the duty be diminiſhed by it, that the introduction do not ſpoil the ſermon, and both together ruine *two ſouls* [of *the ſpeaker* and *the hearer.*] For it may ſoon be conſidered; if the ſick man be a poor or an indifferent perſon in ſecular account, yet his ſoul is equally dear to God, and was redeemed with the ſame higheſt price, and therfore to be highly regarded: and there is no temptation,

but

but that the spirituall man may speak freely without the allayes of interest, or fear, or mistaken civilities; but if the sick man be a Prince, or a person of eminence or wealth, let it be remembred it is an ill expression of reverence to his authority; or of regard to his person, to let him perish for the want of an honest, and just, and a free homily.

Let the sick man in the scrutiny of his conscience and confession of his sins, be carefully reminded to consider those sins which are onely condemned *in the court of conscience*, and no where else. For there are certain secrecies and retirments, places of darkness, and artificiall veils, with which the Devil uses to hide our sins from us, and to incorporate them into our affections by a constant uninterrupted practise, before they be prejudiced
1. or discovered. 1. There are many sins which have reputation and are accounted honour, as *fighting a duel, answering a blow with a blow, carrying armies into a neighbour countrey, robbing with a navy, violently seizing upon a king-*
2. *dom.* 2. Others are permitted by law; as *Usury* in all countreys; and becaus every excesse of it is a certain sin, the permission of so suspected a matter makes it ready for us,
3. and instructs the temptation. 3. Some things are not forbidden by lawes, as *lying* in ordinary discourse, *jeering, scoffing, intemperate eating, ingratitude, selling too dear, circumventing another in contracts, importunate intreaties*, and *temptation of persons to many instances of sin, pride,*
4. and *ambition.* 4. Some others do not reckon the sin against God, if the lawes have seized upon the person; and many that are imprisoned for debt, think themselves disobliged from

from payment; and when they pay the penalty, think they owe nothing for the ſcandal and diſobedience. 5. Some ſins are thought not conſiderable, but go under the title of ſins of infirmity, or inſeparable accidents of mortality; ſuch as *idle thoughts*, *fooliſh talking*, *looſer revellings*, *impatience*, *anger*, and all the events of evil company. 6. Laſtly, many things are thought to be no ſins; ſuch as miſpending of their time, whole dayes or moneths of uſeleſſe and impertinent imployment, long gaming, winning mens money in greater portions, cenſuring mens actions, curioſity, æquivocating in the prices and ſecrets of buying and ſelling, rudeneſſe, ſpeaking truths enviouſly, doing good to evil purpoſes, and the like: Under the dark ſhadow of theſe unhappy, and fruitleſſe Yew-trees, the enemy of mankind makes very many to lie hid from themſelves, ſewing before their nakedneſſe the fig-leaves of popular and *idol reputation*, and *impunity*, *publike permiſſion*, *a temporall penalty*, *infirmity*, *prejudice*, and *direct errour in judgement*, and *ignorance*. Now in all theſe caſes the Miniſters are to be inquiſitive and obſervant, leſt the fallacy prevail upon the penitent to evil purpoſes of death or diminution of his good; and that thoſe things which in his life paſſed without obſervation, may now be brought forth and *paſſe under ſawes and harrows*, that is, the ſeverity and cenſure of ſorrow and condemnation.

5. 6.

9. To which I adde for the likeneſſe of the thing, that the *matter of omiſſion* be conſidered; for in them lies the bigger half of our failings; and yet in many inſtances they are undiſcerned, becauſe they very often *ſit down by*

by the conſcience, but *never upon it*; and they are uſually looked upon as poor men do upon their not having coach and horſes, or as that knowledge is miſſed by *boyes*, and *hindes* which they never had; it will be hard to make them underſtand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this preſſing the conſcience with omiſſions, I do not mean, receſſions or diſtances, from ſtates of eminency or perfection; for although they may be uſed by the Miniſters as an inſtrument of humility, and a chaſtiſer of too big a confidence, yet that which is to be confeſſed and repented of, is omiſſion of duty in direct inſtances and matters of commandement, or collaterall, and perſonall obligations, and is eſpecially to be conſidered by Kings and Prelates, by Governours and rich perſons, by Guides of ſouls, and Preſidents of learning in publike charge; and by all others in their proportions.

10. The miniſters of religion muſt take care that the ſick mans confeſſion be as minute and particular as it can: and that as few ſins as may be, be entruſted to the generall prayer of pardon for all ſins: for by being particular and enumerative of the variety of evils which have diſordered his life, his repentance is diſpoſed to be more pungent and afflictive, and therefore more ſalutary and medicinall; it hath in it more ſincerity, and makes a better judgement of the finall condition of the man; and from thence it is certain, the hopes of the ſick man can be more confident and reaſonable.

11. The ſpirituall man that aſſiſts at the repentance

repentance of the sick must not be inquisitive into all the circumstances of the particular sins, but be content with those that are direct parts of the crime, and aggravation of the sorrow; Such as *frequency*, *long abode*, and *earnest choice* in acting them, *violent desires*, *great expense*, *scandall* of others, *dishonour to the religion*, *dayes of devotion* and *religious solemnities*, *holy places*, and *the degrees of boldnesse* and *impudence*, *perfect resolution*, and *the habit*. If the sick person be reminded or inquired into concerning these, it may prove a good instrument to increase his contrition, and perfect his penitentiall sorrows, and facilitate his ablution, and the means of his amendment. But the other circumstances, as of the relative person in the participation of the crime, the measures or circumstances of the impure action, the name of the injured man or woman, the quality or accidentall condition; these and all the like are but questions springing from curiosity, and producing scruple, and apt to turn into many inconveniencies.

11. The Minister in this duty of repentance must be diligent to observe concerning the person that repents, that he be not imposed upon by some one excellent thing that was remarkable in the sick mans former life. For there are some *people of one good thing*. Some are charitable to the poor out of kindheartednesse, and the same good-nature makes them easie and compliant with drinking persons, and they die with drink, but cannot live with charity: and their alms it may be shall deck their monument, or give them the reward of loving persons, and the poor mans thanks for alms, and procure many temporall

Nunc si depositum non inficiatur amicus si reddat vetemoum tota ærugine follem, Prodigiosa fides & Thuscis digna libelli. *Juven. sat.* 13.

bleſſings, but it is very ſad that the reward ſhould be all ſpent in this world: ſome are rarely juſt perſons, and punctuall obſervers of their word with men, but break their promiſes with God, and make no ſcruple of that. In theſe and all the like caſes, the ſpirituall man muſt be carefull to remark, that *good proceeds from an intire and integrall cauſe, and evil from every part*: That one ſickneſſe can make a man die; but he cannot live and be called a ſound man, without an intire health; and therefore if any confidence ariſes upon that ſtock, ſo as that it hinder the ſtrictneſs of the repentance, it muſt be allayed with the repreſentment of this ſad truth; *That he who reſerves one evil in his choice, hath choſen an evil portion*, and *colliquintida and death is in the pot*: and he that worſhips the God of Iſrael with a frequent ſacrifice, and yet upon the anniverſary will *bow in the houſe of Venus*, and loves to ſee the follies and the nakedneſſe of *Rimmon*, may eat part of the fleſh of the ſacrifice, and fill his belly, but ſhall not be refreſhed by the holy cloud ariſing from the altar, or the dew of heaven deſcending upon the myſteries.

12. And yet the Miniſter is to eſtimate, that one (or more good things) is to be an ingredient into his *judgement, concerning the ſtate of his ſoul*, and the capacities of his reſtitution, and admiſſion to the peace of the Church; and according as the excellency and uſefulneſſe of the grace hath been, and according to the degrees and the reaſons of its proſecution, ſo abatements are to be made in the injunctions and impoſitions upon the penitent. For every vertue is one degree of approach to God; and though in reſpect of the acceptation,

acceptation, it is equally none at all, that is, it is as certain a death if a man dies with one mortall wound, as if he had twenty, yet in ſuch perſons who have ſome one or more excellencies, though not an intire piety, there is naturally a neerer approach to the eſtate of grace, then in perſons who have done evils and are eminent for nothing that is good. But in making judgement of ſuch perſons, it is to be inquired into and noted accordingly, why the ſick perſon was ſo eminent in that one good thing; whether *by choice* and apprehenſion of his duty, or whether it was a vertue from which *his ſtate of life miniſtred nothing to dehort or diſcourage him*, or whether it was onely *a conſequent of his naturall temper and conſtitution.* If *the firſt*, then it ſuppoſes him in the neighbourhood of the ſtate of grace, and that in other things he was ſtrongly tempted. *The ſecond* is a felicity of his education, and an effect of providence. *The third* is a felicity of his nature and a gift of God in order to ſpirituall purpoſes. But yet of every one of theſe, advantage is to be made. If he conſcience of his duty was the principle, then he is ready formed to entertain all other graces upon the ſame reaſon, and his repentance muſt be made more ſharp and penall; becauſe he is convinced to have done againſt his conſcience in all the other parts of his life; but the judgement concerning his finall ſtate ought to be more gentle, becauſe it was a huge temptation that hindred the man and abuſed his infirmity: but if either *his calling* or *his nature* were the parents of the grace, he is in the ſtate of *a morall man*, (in the juſt and proper meaning of the word) and to be

handled accordingly: that vertue disposed him rarely well to many other good things, but was no part of the grace of sanctification; and therefore the mans repentance is to begin anew, for all that; and is to be finished in the returns of health, if God grants it, but if he denies it, it is much, very much the worse for all that sweet natur'd vertue.

13. When the confession is made, the spirituall man is to execute the office of a *Restorer* and a *Judge* in the following particulars and manner.

SECT. IIII.

Of the ministring to the restitution and pardon, or reconciliation of the sick person, by administring the Holy Sacrament.

Gal. 6. 1 IF *any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekenesse.* That's the *Commission:* and *Let the Elders of the Church pray over the sick man, and* Jam. 5. 15. *if he have committed sins, they shall be forgiven him,* that's the *effect* of his power and his ministery. But concerning this, some few things are to be considered.

1. 1. It is the office of the Presbyters and Ministers of religion to declare publike criminals and scandalous persons to be such, that when the leprosie is declared, the flock may avoid the infection and then the man is excommunicate; when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his society, and *not to bid him God speed,* not to eat and celebrate *synaxes* and *Church-meetings* with

with ſuch who are declared criminal and dangerous: and therefore *excommunication* is in a very great part, the act of the Congregation and communities of the faithfull, and *S. Paul* ſaid to the Church of the Corinthians, that *they had inflicted the evil* upon the inceſtuous perſon; that is, by excommunicating him: all the acts of which, are, as they are ſubjected in the people; acts of *caution* and *liberty*, but no more acts of direct, proper *power* or *juriſdiction*, then it was when the ſcholers of *Simon Magus* left his chair and went to hear *S. Peter.* But as they are actions of the Rulers of the Church, ſo they are *declarative*, *miniſterial* and *effective too by morall cauſality*, that is, by *perſwaſion*, and *diſcourſe*, by *argument*, and *prayer*, by *homily*, and *materiall repreſentment*, by reaſonableneſſe of *order*, and the *ſuperinduced neceſſities* of men; though not by any reall change of ſtate *as to the perſon*, nor by diminution of his right, or violence to his condition. 1 Cor. 5. 5, 12, 13 2 Cor. 2. 6.

2. He that *baptiſes*, and he that *miniſters the Holy Sacrament*, and he that *prayes*, does holy offices of great advantage, but in theſe alſo, juſt as in the former he exerciſes no juriſdiction or preheminence after the manner of ſæcular authority; and the ſame is alſo true if he ſhould deny them. He that refuſeth to baptize an indiſpoſed perſon, hath by the conſent of all men no power or juriſdiction over the unbaptized man; and he that for the like reaſon refuſeth to give him the Communion, preſerves the ſacredneſſe of the myſte- 2.

Homines in remiſſione peccatorum miniſterium ſuum exhibent, non jus alicujus poteſtatis exercent: Neque enim in ſuo ſed in nomine Patris, Filij & Spiritus Sancti peccata dimittuntur: iſti rogant, divinitas donat.

S. Ambr. de ſpir. S. l. 3. c. 19

myſteries, and does charitie to the undiſpoſed man, to deny that to him which will do him miſchief; and this is an act of ſeparation juſt as it is for a friend or Phyſitian to deny water to an Hydropic perſon, or Italian wines to a hectic feaver, or as if *Cato* ſhould deny to ſalute *Bibulus*, or the *Cenſor* of maners to do countenance to a wanton and vitious perſon: and though this thing was expreſſed by words of power, ſuch as *ſeparation, abſtention, excommunication, depoſition*, yet theſe words we underſtand by the thing it ſelf, which was notorious and evident, to be matter of prudence, ſecurity and a free, unconſtrained diſcipline; and they paſſed into power by conſent and voluntary ſubmiſsion; having the ſame effect of conſtraint, fear and authority, which we ſee in ſecular juriſdiction, not becauſe *eccleſiaſtical diſcipline* hath a natural proper coercion as *lay-Tribunals* have, but becauſe men have ſubmitted to it, and *are bound to do* ſo upon the intereſt of two or three *Chriſtian graces*.

3. In purſuance of this caution and proviſion the Church ſuperinduced *times* and *manners of abſtention*, and expreſſions of ſorrow, and canonical puniſhments which they tyed the delinquent people to ſuffer before they would admit them to the holy Table of the Lord. For the criminal having obliged himſelf by his ſin, and the Church having declared it when ſhe could take notice of it, he is bound to repent, to make him capable of pardon with God, and to prove that he is penitent, he is to do ſuch actions, which the Church in the vertue and purſuance of repentance ſhall accept as a teſtimony of it, ſuffi-

ſufficient to inform her; for as ſhe could not binde at all (in this ſence) till the crime was publike, though the man had bound himſelf in ſecret: ſo neither can ſhe ſet him free till the repentance be as publike as the ſin; or ſo as ſhe can note it and approve it: Though the man be free as to God by his internal act, yet as the publication of the ſin was accidental to it, and the Church cenſure conſequent to it, ſo is the publication of repentance and conſequent abſolution extrinſecal to the pardon, but accidentally and in the preſent circumſtances neceſſary. This was the ſame that the Jews did, (though in other inſtances and expreſſions) and do to this day to their prevaricating people; and the Eſſenes in their aſſemblies; and private Colleges of ſcholars, and publike Univerſities. For all theſe being aſſemblies of voluntary perſons, and ſuch as ſeek for advantage, are bound to make an artificial authority in their ſuperiours, and ſo to ſecure order, and government by their own obedience and voluntary ſubordination, which is not eſſential and of proper juriſdiction in the ſuperiour; and the band of it is not any coercitive power, but the denying to communicate ſuch benefits which they ſeek in that communion and fellowſhip.

4. Theſe I ſay were introduced *in the ſpeciall manners and inſtances* by poſitive authority, and have not a divine authority *commanding them*; but there is a divine power that verefies them, and makes theſe ſeparations effectual and formidable: for becauſe they are *declarative* and *miniſterial* in the ſpirituall man, and ſuppoſe a delinquencie and demerit in the other, and a ſin againſt God, our bleſſed Savi-

our hath declared, that what *they binde in earth shall be bound in heaven*, that is in plain signification; The same sins and sinners which the Clergie condemns in the face of their assemblies, the same is condemned in heaven before the face of God; and for the same reason too. Gods law hath sentenced it, and these are the preachers and publishers of his law, by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent *there* and *here*; *whatsoever they binde here shall be bound there*, that is, the sentence of God *at the day of judgement* shall sentence the same men whom the Church does rightly sentence here; it is spoken in the future [*it shall be bound in heaven*] not but that the sinner is first bound there, or first absolved there; but because all *binding and loosing* in the interval is imperfect and relative to the day of judgement; the day of the great sentence: therefore it is set down in the time to come, and sayes this only; The Clergie are tyed by the word and laws of God to condemn such sins and sinners; and that you may not think it ineffective, because after such sentence the man lives and growes rich, or remains in health and power, therefore be sure it shall be verified in the day of judgement. This is hugely agreeable with the words of our Lord, and certain in reason; for that the minister does nothing to the final alteration of the state of the mans soul by way of

Summum futuri judicii præjudicium est, si quis ita deliquerit ut a communicatione orationis & conventus & omnis sancti commercii relegetur.

Tertul. Apol. c. 39.

Atq; hoc idem innuitur per summam Apostoli censuram, in reos maximi criminis, sit ἀνάθεμα μαραν ἀθά, id est, excommunicatus majori excommunicatione: Dominus veniet; scil. ad judicandum eum ad quod judicium hæc censura Ecclesiæ est relativa, & in ordine. Tum demum pœnas dabit; ad quas nisi resipiscat, hic consignatur.

ſentence is demonſtratively certain, becauſe he cannot binde a man, but ſuch as hath bound himſelf, and who is bound in heaven by his ſin before his ſentence in the Church: as alſo be-becauſe the binding of the Church is meerly accidental, and upon publication only; and when the man repents he is abſolved before God, before the ſentence of the Church, upon his contrition and dereliction only; and if he were not, the Church could not abſolve him: The conſequent of which evident truth is this, that whatſoever impoſitions the Church officers impoſe upon the criminal, they are to avoid ſcandal, to teſtifie repentance, and to exerciſe it, to inſtruct the people, to make them fear, to repreſent the act of God, and the ſecret and the true ſtate of the ſinner; and although they are not eſſentially neceſſary to our pardon, yet *they are become neceſſary when the Church hath ſeized upon the ſinner by publike notice of the crime*; neceſſary (I ſay) for the *removing the ſcandal*, and *giving teſtimony of our contrition*, and *for the receiving all that comfort which he needs*, and can derive from the promiſes of pardon, as they are publiſhed by him that is commanded to preach them to all them that repent: and therefore although it cannot be neceſſary as to the obtaining pardon, that the Prieſt ſhould *in private* abſolve a ſick man from *his private ſins*, and there is *no looſing* where there was *no precedent binding*, and he that was only bound before God, can before him onely be looſed; yet as to confeſs ſins to any Chriſtian in private may have many good ends, and to confeſs them to a Clergy-man may have many more; ſo to hear Gods ſentence at the mouth of the Miniſters, *pardon* pronounced by Gods embaſſador, is of huge comfort to them, that cannot otherwiſe

be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the dayes of our fear and danger, of our infirmities and sorrow.

5. The execution of this ministery, being an act of prudence and charity, and therefore relative to changing circumstances it hath been and in many cases *may*, and in some *must* be rescinded and altered; the time of separation may be lengthned and shortned, the condition made lighter or heavier, and for the same offence the Clergy man is deposed, but yet admitted to the communion, for which one of the people who hath no office to lose, is denyed the benefit of communicating; and this sometimes when he might lawfully receive it; and a private man is *separate* when a multitude or a prince is not, cannot, ought not; and at last, when the case of sickness and danger of death did occur, they admitted all men that desired it; sometimes without scruple or difficulty, sometimes with some little restraint in great or insolent cases (as in the case of Apostacie, in which the Councel of Arls denyed absolution, unless they received and gave publike satisfaction by acts of repentance; and some other Councels denyed at any time to do it to such persons) according as seemed fitting to the present necessities of the Church: all which particulars declare it to be no part of a divine commandment, that any man should be denyed to receive the Communion if he desires it, and if he be in any probable capacitie of receiving it.

Arelat. 1 c. 3.

Vide 2 Cor. 2. 10 & 5. Cyprian ep. 73.

6. Since the separation was an act of libertie and a direct negative, it followes that the restitution was a meer doing that which they refused formerly, and to give the holy Com-

Communion was the formality of abſolution, and all the inſtrument and the whole matter of reconcilement, *the taking off the puniſhment, is the pardoning of the ſin*; for this without the other is but a word; and if this be done I care not whether any thing be ſaid or no. *Vinum Dominicum miniſtratoris gratia eſt*: is alſo true in this ſence: to give the chalice and cup is the grace and indulgence of the Miniſter; and when that is done the man hath obtained the peace of the Church; and to do that is all the abſolution the Church can give; and they were vain diſputes which were commenced ſome few ages ſince, concerning *the forms of abſolution*, whether they were *indicative* or *optative*, by way of *declaration*, or by way of *ſentence*; for at firſt they had no forms at all; but they ſaid a prayer, and after the manner of the Jews laid hands upon the penitent, when they prayed over him, and ſo admitted him to the holy Communion; for ſince the Church had no power over her children, but of excommunicating and denying them to attend upon *holy offices* and *miniſteries* reſpectively, neither could they have any abſolution, but to admit them thither from whence formerly they were forbidden; whatſoever ceremonie or forms did ſignifie, this was ſuperinduced and arbitrary, alterable and accidental, it had variety, but no neceſsity.

7. The practiſe conſequent to this is, that if the penitent be bound by the poſitive cenſures of the Church, he is to be reconciled upon thoſe conditions which the laws of the Church tye him to, in caſe he can perform them; if he cannot, he can no longer be prejudiced by the cenſure of the

Caus. : 6. Q. 6 & 7.

Church, which had no relation but to the people, with whom the dying man is no longer to converse; for whatsoever relates to God, is to be transacted in spirituall wayes, by contrition, and internall graces; and the mercy of the Church is such, as to give him her peace and her blessing upon his undertaking to obey her injunction, if he shall be able; which injunctions if they be declared by publike sentence, the Minister hath nothing to do in the affairs but to remind him of his obligation, and reconcile him, that is, give him the Holy Sacrament.

8. If the penitent be not bound by publike sentence, the Minister is to make his repentance as great, and his heart as contrite as he can; to dispose him by the repetition of acts of grace in the way of prayer, and in reall and exteriour instances where he can, and then to give him the Holy Communion in all the same cases, in which he ought not to have denied it to him in his health, that is, even in the beginnings of such a repentance, which by humane signes he beleeves to be reall and holy; and after this, the event must be left to God. The reason of the rule depends upon this; Because there is no Divine commandement directly forbidding the Rulers of the Church to give the Communion to any Christian that desires it, and professes repentance of his sins. And all Church discipline in every instance, and to every single person was imposed upon him by men, who did it according to the necessities of this state and constitution of our affairs below; but we who are but Ministers and delegates of pardon and condemnation,

nation, muſt reſigne and give up our judgement when the man is no more to be judged by the ſentences of man, and by the proportions of this world, but of the other; to which if our reconciliation does advantage, we ought in charity to ſend him forth with all the advantages he can receive; for he will need them all: and therefore the Nicene Councel commands, that no man be deprived of this *neceſſary paſport* in the artiele of his death, and calls this *the ancient and canonicall law of the Church*: and to miniſter it, onely ſuppoſes the man in the communion of the Church, not alwayes in the ſtate, but ever in the poſſibilities of ſanctification. They who in the article and danger of death were admitted to the communion, and tied to penance if they recovered (which was ever the cuſtome of the ancient Church, unleſſe in very few caſes) were but in the threſhold of repentance, in the commencement and firſt introductions to a devout life: and indeed then it is a fit miniſtery, that it be given in all the periods of time in which the pardon of ſins is working, ſince it is the Sacrament of that great myſtery, & the exhibition of that blood *which is ſhed for the remiſſion of ſins.*

Can. 13. vide etiam Conc. Ancyr. c. 6 Aurel. 2. c. 12.

O ſacrum convivium in quo Chriſtus ſumitur, recolitur memoria paſſionis eius, mens impletur gratia, & futuræ gloriæ nobis pignus datur.

9. The Miniſter of religion ought not to give the Communion to a ſick perſon, if he retains the affection to any ſin, and refuſes to diſavow it, or profeſſe repentance of all ſins whatſoever, if he be required to do it. The reaſon

reason is, because it is a certain death to him, and an increase of his misery if he shall so prophane the body and blood of Christ, as to take it into so unholy a breast, where Sathan reignes, and sin is principall, and the Spirit is extinguished; and Christ loves not to enter, because he is not suffered to inhabite. But when he professes repentance and does such acts of it as his present condition permits, he is to be presumed to intend heartily what he professes solemnly; and the Minister is onely the Judge of outward act, and by that onely he is to take information concerning the inward. But whether he be so or no, or if he be, whether that be timely, and effectuall and sufficient toward the pardon of sins before God, is another consideration, of which we may conjecture here, but we shall know it at doomsday. The spirituall man is to do his ministery by the rules of Christ, and as the customs of the Church appoint him; and after the manner of men; the event is in the hands of God, and is to be expected not directly and wholly according to his ministery; but to the former life, or the timely * *internall repentance* and amendment; of which I have already given accounts. These ministeries are acts of order and great assistances, but the sum of affairs does not relie upon them. And if any man puts his whole repentance upon this

Ita vide ut prosit illis ignosci quos ad pœnam ipse Deus deduxit ‡. quod ad me attinet non sum crudelis, sed vereor ne quod remisero patiar.

‡ Tryphæna dixit apud Petronium.

Sæviquoque & implacabiles Domini crudelitatem suam impediunt si quando penitentia fugitivos reduxit. deditijs hostibus parcimus.

*Quæcunque ergo de pœnitentia jubendo dicta sunt, non ad exteriorem sed ad interiorem referenda sunt, sine qua nullus unquam Deo reconciliari poterit.

Gratian. de penit. d. 1. Quis aliquando.

this time, or all his hopes upon theſe miniſteries, he will find them and himſelf to fail.

10. It is the Miniſters office to invite ſick and dying perſons to the Holy Sacrament, ſuch whoſe lives were fair, and laudable, and yet their ſickneſſe ſad and violent, making them liſt-leſſe and of ſlow deſires, and ſlower apprehenſions; that ſuch perſons who are in the ſtate of grace, may loſe no accidentall advantages of ſpirituall improvement, but may receive into their dying bodies the ſymboles and great conſignations of the reſurrection, and into their ſoules the pledges of immortality; and may appear before God their Father in the union, and with the impreſſes and likeneſſe of their elder Brother. But if the perſons be of ill report, and have lived wickedly, they are not to be invited, becauſe their caſe is hugely ſuſpicious, though they then repent and call for mercy; but if they demand it, they are not to be denied; onely let the Miniſter in generall repreſent the evil conſequents of an unworthy participation; and if the penitent will judge himſelf unworthy let him ſtand candidate for pardon at the hands of God, and ſtand or fall by that unerring and merciſull ſentence; to which his ſeverity of condemning himſelf before men, will make the eaſier and more hopefull addreſſe. And the ſtricteſt among the Chriſtians, who denied to reconcile lapſed perſons after baptiſme, yet acknowledged that there were hopes reſerved in the court of heaven for them, though not here; ſince we who are eaſily deceived by the pretences of a reall return, are tied to diſpenſe Gods graces as he hath given us commiſſion, *with fear and trembling*, and without 1 Cor. 2. 3.

too

too forward confidences, and God hath mercies which we know not of, and therefore becauſe we know them not, ſuch perſons were referred to Gods Tribunal, where he would finde them, if they were to be had at all.

11. When the holy Sacrament is to be adminiſtred, let the exhortation be made proper to the myſtery; but fitted to the man; that is, that it be uſed for the advantages of faith or love, or contrition; let all the circumſtances and parts of the Divine love be repreſented; all the myſterious advantages of the bleſſed Sacrament be declared, * That it is the bread which came from heaven, * That it is the repreſentation of Chriſts death to all the purpoſes and capacities of faith, * and the real exhibition of Chriſts body and blood to all the pupoſes of the Spirit, * That it is the earneſt of the reſurrection, * and the ſeed of a glorious immortality, * That as by our cognation to the body of the *firſt Adam* we took in death, ſo by our union with the body of the *ſecond Adam*, we ſhall have the inheritance of life; for *as by Adam came death, ſo by Chriſt cometh the reſurrection of the dead*, * That if we being worthy Communicants of theſe ſacred pledges be preſented to God with Chriſt within us, our being accepted of God is certain even for the ſake of his well beloved that dwells within us, * That this is the Sacrament of the body, which was broken for our ſinnes, of that blood which purifies our ſouls, by which *we are preſented to God pure and holy, in the beloved*, * That now we may aſcertain

1 Cor. 15. 22.

tain our hopes and make our faith confident, for *he that hath given us his Son, how ſhould not he with him give us all things elſe?* Upon theſe or the like conſiderations, the ſick man may be aſſiſted in his addreſſe, and his faith ſtrengthened, and his hope confirmed, and his charity be enlarged. Rom. 8. 32.

12. The manner of the ſick mans reception of the holy Sacrament hath in it nothing differing from the ordinary ſolemnities of the Sacrament, ſave onely that abatement is to be made of ſuch accidentall circumſtances, as by the lawes or cuſtomes of the Church healthfull perſons are obliged to; ſuch as faſting, kneeling, &c. though I remember that it was noted for great devotion in the Legate that died at Trent, that he cauſed himſelf to be ſuſtained upon his knees, when he received the *viaticum* or the holy Sacrament before his death, and it was greater in *Hunniades* that he cauſed himſelf to be carried to the Church, that there he might receive *his Lord*, in his *Lords houſe*; and it was recorded for honour, that *William* the pious Arch-Biſhop of *Bourges*, a ſmall time before his laſt agony, ſprang out of his bed at the preſence of the holy Sacrament, and upon his knees and his face recommended his ſoul to his Saviour. But in theſe things no man is to be prejudiced or cenſured. Ide rule of holy living Chap. 4. Sect. 10. & Part of the life of Jeſus, Part 3. Diſc. 13.

13. Let not the holy Sacrament be adminiſtred to dying perſons, when they have no uſe of reaſon to make that duty acceptable, and the myſteries effective to the purpoſes of the ſoul. For the Sacraments and ceremonies of the goſpel operate not without the concurrent actions and moral influences of the ſuſcipient.

To

To infuse the chalice in to the cold lips of the Clinick may disturb his agony, but cannot relieve the soul, which onely receives improvement by acts of grace and choice, to which the external rites are apt and appointed to minister, in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplectical, or any wayes senseless and uncapable of humane and reasonable acts, are to be assisted onely by prayers; for *they* may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

SECT. V.

Of Ministring to the sick person by the Spiritual man, as he is the Physitian of souls.

1. IN all cases of receiving confessions of sick men, and the assisting to the advancement of repentance, the Minister is to apportion to every kinde of sin such spiritual remedies which are apt to mortifie and cure the sin, such as abstinence from their occasions, and opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of vertue contrary to the crimes: and although in great and dangerous sicknesses they are not directly to be imposed, unless they are direct matters of duty,

duty, yet where they are medicinall they are to be insinuated, and in general signification remarked to him, and undertaken accordingly: concerning which when he returnes to health he is to receive particular advices; and this advice was inserted into the penitential of England in the time of *Theodore* Arch-Bishop of Canterbury, and afterward adopted into the Canon of all the Western Churches. Caus. 26. q. 7. ab infirmis.

2. The proper temptations of sick men for which a remedie is not yet provided: are *unreasonable fears*, and *unreasonable confidences*, which the Minister is to cure by the following considerations.

Considerations against unreasonable fears of not having our sins pardoned.

Many good men, especially such who have tender consciences, impatient of the least sin, to which they are arrived by a long grace and a continual observation of their actions, and the parts of a lasting repentance, many times overact their tenderness, and turn their caution into scruple, and care of their duty into inquiries after the event, and askings after the counsels of God, and the sentences of doomsday.

He that asks of the standers by, or of the Minister, whether they think he shall be saved or damned, are to be answered with the words of pity and reproof. Seek not after new light for the searching into the privatest records of God; look as much as you list into the pages of revelation; for they concern your duty; but

but the event is registred in heaven, and we can expect no other certain notices of it, but that it shall be given to them for whom it is prepared by the Father of mercies; we have light enough to tell our duty; and *if we do that* we need not fear what the issue will be; and *if we do not*, let us never look for more light, or inquire after Gods pleasure concerning our souls, since we so little serve his ends in those things where he hath given us light. But yet this I adde, that as pardon of sins in the old Testament was nothing but removing the punishment which then was temporal, and therefore many times they could tell if their sins were pardoned, and concerning pardon of sins they then had no fears of conscience, but while the punishment was on them, for so long indeed it was unpardoned, and how long it would so remain it was matter of fear, and of present sorrow: Besides this, in the Gospel, pardon of sins is another thing. *Pardon of sins is a sanctification: Christ came to take away our sin by turning every one of us from our iniquities.* And there is not in the nature of the thing any expectation of pardon, or signe or signification of it, but so far as the thing it self discovers it self; As we hate sin and grow in grace, and arrive at the state of holinesse, which is also a state of repentance and imperfection; but yet of sincerity of heart and diligent endeavour, in the same degree we are to judge concerning the forgivenes of sins; for indeed that is the *Evangelical forgivenesse*, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing; so that we are to enquire into no hidden records: forgivenesse of sins is not a secret sentence, a word or a record

Matth. 9. 6.

Acts 3. 26.

cord: but it is a state of change and effected upon us; and upon our selves we are to look for it, to read it, and understand it. We are *onely to be curious of our duty*, and confident of the Article of remission of sins, and the conclusion of these premises will be, that we shall be full of hopes of a prosperous resurrection: and our fear and trembling are no instances of our calamity, but parts of duty; we shall sure enough be wafted to the shore, although we be tossed with the winds of our sighs, and the unevenness of our fears, and the ebbings and flowings of our passions, if we sail in a right chanel, and steere by a perfect compasse, and look up to God, and call for his help, and do our own endeavour. There are very many reasons why men ought not to despair: and there are not very many men that ever go beyond a hope, till they passe into possession; if our fears have any mixture of hope, that is enough to enable and to excite our duty, and if we have a strong hope, when we cast about, we shall finde reason enough to have many fears: *let not this fear weaken our* * *hands*, and if it allay our gayeties and our confidences, it is no harm. In this uncertainty we must abide, if we have committed sins after baptisme; and those confidences which some men glorie in, are not reall supports or good foundations. The fearing man is the safest, and if he fears on his death-bed, it is but what happens to most considering men, and what was to be looked for all

Est modus gloriandi in conscientia ut noveris fidem tuam esse sinceram, spem tuam esse certam.
August. Psal. 149.

* Una est nobilitas, argumentumq; coloris
Ingenui, timidas non habuisse manus.

all his life time, he talked of the terrours of death, and death is the king of terrours: and therefore it is no strange thing if then he be hugely afraid: if he be not it is either a great felicity or a great presumption: but if he wants some degree of comfort or a greater degree of hope, let him be refreshed by considering.

1 Tim. 1. 15. Ezek. 33. 11. Luke 15. 7. 1 John 2. 1. 1 Cor. 5. 20.

1. *That Christ came into the world to save sinners.* 2 That *God delights not in the confusion and death of sinners.* 3. That *in heaven there is great joy at the conversion of a sinner.* 4. That Christ is a perpetual *advocate* daily interceding with his Father for our pardon. 5. That God uses infinite arts, instruments and devices to reconcile us to himself. 6. That *he prayes us to be in charity with him*, and to be forgiven. 7. That he sends Angels to keep us from violence, and evil company, from temptations and surprizes; and his holy Spirit to guide us in holy wayes, and his servants to warn us and reminde us perpetually; and therefore since certainly he is so desirous to save us, as appears by his word, by his oaths, by his very nature, and his daily artifices of mercy, it is not likely that he will condemn us without great provocations of his Majesty, and perseverance in them. 8. That the covenant of the Gospel is a covenant of grace, and of repentance, and being established with so many great solemnities and miracles from heaven, must signifie a huge favour, and a mighty change of things, and therefore that repentance which is the great condition of it is a grace that does not expire in little accents and minutes, but hath a great latitude of signification, and a large extension of parts, under the

the protection of *all which* persons are safe, even when they fear exceedingly. 9. That there are great degrees and differences of glory in heaven; and therefore if we estimate our piety by proportions to the more eminent persons and devouter people, we are not to conclude we shall not enter into the *same state of glory*, but that we shall not go into *the same degrees*. (9) That although forgiveness of sins is consigned to us in Baptism, and that this Baptism is but once, and cannot be repeated, yet forgiveness of sins is the grace of the gospel, which is perpetually remanent upon us, and secured unto us so long as we have not renounced our Baptisme; For then we enter into the condition of repentance; and *repentance* is not an indivisible grace, or a thing performed at once; but is working all our lives, and therefore so is our pardon, which ebbes and flowes according as we discompose or renew the decency of our Baptismall promises; and therefore it ought to be certain, that no man despair of pardon, but he that hath voluntarily renounced his Baptism, or willingly estranged himself from that covenant: He that sticks to it, and still professes the religion, and approves the faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to assure him, and give him confidence that he is not in an impossible state of salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer choose. 10. And then let him consider: the more he fears, the more he hates his sin, that is the cause of it, and the less he can be tempted to it, and the more desirous he is of heaven,

and

and therefore such fears are good instruments of grace, and good signes of a future pardon. 11. That God in the old law, although he made a Covenant of perfect obedience, and did not promise pardon at all after great sins, yet he did give pardon, and declared it so to them for their own, and for our sakes too: So he did to *David*, to *Manasses*, to the whole Nation of the Israelies ten times in the wilderness, even after their Apostacies, and Idolatries; and in the Prophets, the mercies of God and his remissions of sins were largely preached; though in the Law God put on the robes of an angry Judge, and a severe Lord: but therefore in the Gospel, where he hath established the whole summe of affairs upon *faith* and *repentance*; if God should not pardon great sinners that repent after baptisme, with a free dispensation, the Gospel were far harder then the intolerable Covenant of the Law. 12. That if a Proselyte went into the Jewish communion and were circumcised and baptized, he entred into all the hopes of good things which God had promised, or would give to his people, and yet that was but *the Covenant of works*. If then the Gentile Proselytes by their circumcision and legall baptisme, were admitted to a state of pardon to last so long as they were in the Covenant, even after their admission; for sins committed against *Moses* law which they then undertook to observe exactly. In the Gospel which is the Covenant of Faith, it must needs be certain, that there is a great grace given, and an easier condition entred into, then was that of the Jewish law; and that is nothing else, but that abatement is made for our infirmities,

Ezek. 18. Joel 2.

mities, and our single evils, and our timely repented and forsaken habits of sin, and our violent passions, when they are contested withall, and fought with, and under discipline, and in the beginnings and progresses of mortification. 13. That God hath erected in his Church a whole order of men, the main part and dignity of whose work it is to *remit and retain sins* by a perpetuall and daily ministery; and this they do, not onely in baptisme, but in all their offices to be administered afterwards: in the Holy Sacrament of the Eucharist which exhibits the Symbols of that blood *which was shed for pardon of our sins*, and therefore by its continued ministery and repetition declares that *all that while* we are within the ordinary powers and usuall dispensations of pardon, even so long as we are in any probable dispositions to receive that Holy Sacrament. And the same effect is also signified and exhibited in the whole power of the Keyes, which if it extends to private sins, sins done in secret, it is certain it does also to publike; but this is a greater testimony of the certainty of the remissibility of our greatest sins; for publike sins as they alwayes have a sting and a superadded formality of scandall and ill example, so they are most commonly the greatest; such as murder, sacriledge, and others of unconcealed nature, and unprivate action; and if God for these worst of evils hath appointed an office of ease and pardon, which is and may daily be administred, that will be an uneasie pusillanimity, and fond suspicion of Gods goodnesse to fear, that our repentance shall be rejected, even although we have not committed the greatest, or the

most of evils. 14. And it was concerning baptized Christians that Saint *John* said, *If any man sin we have an Advocate with the Father, and he is the propitiation for our sins*; and concerning lapsed Christians S. *Paul* gave instruction, that *if any man be overtaken in a fault, ye which are spiritual restore such a man, in the spirit of meekness, considering lest ye also be tempted*: the Corinthian Christian committed incest, and was pardoned; and *Simon Magus* after he was baptized offered to commit his own sin of Simony, and yet Saint *Peter* bid him pray for pardon; and S. *James* tells, that *if the sick man sends for the Church, and they pray over him, and he confesse his sins they shall be forgiven him*. 15. That onely one sin is declared to be irremissible, *the sin against the Holy Ghost, the sin unto death*, as S. *John* calls it, for which *we are not bound to pray*, for all others we are: and certain it is, no man commits a sin against the Holy Ghost, if he be afraid he hath, and desires that he had not; for such penitentiall passions are against the definition of that sin. 16. That all the Sermons in the Scripture written to Christians & Disciples of Jesus, exhorting men to repentance, to be afflicted, to mourn and to weep, to confession of sins, are sure testimonies of Gods purpose and desire to forgive us, even when we fall after baptisme; and if our fall after baptisme were irrecoverable, then *all preaching were in vain, and our faith were also vain*, and we could not with comfort rehearse the Creed, in which as soon as ever we professe Jesus to have died for our sins, we also are condemned by our own conscience of a sin that shall not be forgiven; and then all exhortations, and comforts,

sorts, and fasts, and disciplines were useless and too late; if they were not given us before we can understand them; for most commonly as soon as we can we enter into the regions of sin; For we commit *evil actions* before we understand, and together with our understanding they begin to be imputed. 17. That if it could be otherwise, infants were very ill provided for in the Church who were baptized, when they have no stain upon their brows, but the misery they contracted from *Adam*; and they are left to be Angels for ever after, and live innocently in the midst of their ignorances and weakness, and temptations, and the heat and follies of youth; or else to perish in an eternall ruine: we cannot think or speak good things of God, if we entertain such evil suspicions of the mercies of the Father of our Lord Jesus. 18. That *the long-sufferance and patience of God* is indeed wonderfull; but therefore it leaves us in certainties of pardon, so long as there is possibilitie to return, if we reduce the power to act. 19. That God calls upon us to forgive our brother seventy times seven times, and yet all that is but like the forgiving a hundred pence for his sake who forgives us ten thousand talents; for so the Lord professed that he had done to him that was his servant and his domestic. 20. That if we can forgive a hundred thousand times, it is certain God will do so to us; Our Blessed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 21. That even in the case of very great sins, and great judgements inflicted upon the sinners, wise and good men and Presidents of Religion have declared their

ſenſe to be, that God ſpent all his anger, and made it expire in that temporall miſery; and ſo it was ſuppoſed to have been done in the caſe of *Ananias*; but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that thoſe Chriſtians who had for their ſcandalous crimes deſerved to be given over to Sathan to be buffetted, yet had hopes to be ſaved in the day of the Lord. 22. That God glories in the titles of mercy and forgiveneſſe, and will not have his appellatives ſo finite and limited as to expire in one act, or in a ſeldome pardon. 23. That mans condition were deſperate and like that of the falling Angels, equally deſperat, but unequally oppreſſed, conſidering our infinite weakneſſes, and ignorances, (in reſpect of their excellent underſtanding and perfect choice) if he could be admitted to no repentance after his infant Baptiſme: and if he may be admitted to one, there is nothing in the Covenant of the Goſpel but he may alſo to a ſecond, and ſo for ever as long as he can repent, and return and live to God in a timely religion. 24. That every man is a ſinner: *In many things we offend all,* and *if we ſay we have no ſin we deceive our ſelves*; and therefore either all muſt periſh, or elſe there is mercy for all; and ſo there is, upon this very ſtock, becauſe *Chriſt died for ſinners, and God hath comprehended all under ſin that he might have mercy upon all.* 25. That if ever God ſends temporall puniſhments into the world with purpoſes of amendment, and if they be not all of them certain conſignations to hel; and unleſſe every man that breaks his leg, or in puniſhment loſes a child, or wife be certainly

James 3.2. 1 Joh. 1.8. Rom. 11.32.

tainly damned, it is certain that God in these cases is angry and loving, chastises the sin, to amend the person, and smites that he may cure, and judges that he may absolve. 26. That he that *will not quench the smoaking flax, nor break the bruised reed*, will not tie us to perfection, and the lawes and measures of heaven upon earth; and if in every period of our repentance he is pleased with our duty, and the *voyce of our heart*, and *the hand of our desires*, he hath told us plainly that he will not onely pardon all the sins of the dayes of our folly, but the returns and surprises of sins in the dayes of repentance, if we give no way, and allow no affection, and give no peace to any thing that is Gods enemy; *all the past sins*, and *al the seldom returning* and *ever repented evils* being put upon the accounts of the Crosse.

An exercise against despair in the day of our death.

TO which may be added this short exercise, to be used for the curing the temptation to direct despair, in case that the hope and faith of good men be assaulted in the day of their calamity.

I consider that the ground of my trouble is my sin; and if it were not for that I should not need to be troubled; but the help that all the world looks for, is such as supposes a man to be a sinner. * Indeed if from my self I were to derive my title to heaven, then my sins were a just argument of despair; but now that they bring me to Christ, that they drive me to an appeal to Gods mercies, and to take

sanctuary in the Crosse, they ought not, they cannot infer a just cause of despair. * I am sure it is a stranger thing that God should take upon him hands and feet, and those hands and feet should be nailed upon a crosse, then that a man should be partaker of the felicities of pardon, and life eternall; and it were stranger yet, that God should do so much for man, and that a man that desires it, that labours for it, that is in life and possibilities of working his salvation, should inevitably misse that end, for which that God suffered so much. For what is the meaning, and what is the extent, and what are the significations of the Divine mercy, in pardoning sinners? If it be thought a great matter that I am charged with originall sin: I confesse I feel the weight of it in loads of temporall infelicities, and proclivities to sin. But I fear not the guilt of it, since I am baptized; and it cannot do honour to the reputation of Gods mercy, that it should be all spent in remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no commandement, no prohibition: But (blessed be God) it is ordered in just measures that, that originall evil which I contracted *without my will*, should be taken away *without my knowledge*; and what I suffered before I had a being, was cleansed before I had an usefull understanding. But I am taught to beleeve Gods mercies to be *infinite*, not onely *in himself*, but *to us*; for mercy is a *relative terme*, and we are its *correspondent*; of all the creatures which God made, we onely in a proper sense are the subjects of mercy and remission; Angels have more of *Gods bounty*

bounty then we have, but *not so much of his mercy*; and beasts have little rayes of his kindnesse, and effects of his wisdom and graciousnesse in petty donatives; but nothing of *mercy*; for they have no lawes, and therefore no sins, and need no mercy, nor are capable of any: *Since* therefore man alone is the correlative or proper object and vessell of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reason to hope that he will so forgive me that my sins shall not hinder me of heaven; or because it is a gift, I may also upon the stock of the same infinite mercy hope he will give heaven to me; and if I have it either upon the title of *giving*, or *forgiving*, it is alike to me, and will alike magnifie the glories of the Divine mercy. * And because *eternall life is the gift of God*, I have lesse reason to despair; for if my sins were fewer, and my disproportions towards such a glory were lesse, and my evennesse more, yet it is still a gift, and I could not receive it, but as a free, and a gracious donative; and so I may still; God can still give it me; and it is not an impossible expectation to wait and look for such a gift at the hands of *the God of mercy*; the best men deserve it not, and I who am the worst, may have it given me. * And I consider, that God hath set no measures of his mercy, but that we be within the Covenant, that is, repenting persons, endeavouring to serve him with an honest single heart; and that within this Covenant there is a very great latitude, and variety of persons, and degrees and capacities; and therefore that it cannot stand with the proportions of so infi-

Rom. 6.23.

nite a mercy that obedience be exacted to such a point (which he never expressed) unless it should be the least, and that to which all capacities though otherwise unequall are fitted, and sufficiently enabled. * But however *I* finde that the Spirit of God taught the writers of the New Testament to apply to us all in general, and to every single person in particular some gracious words which God in the Old Testament spake to one man upon a special occasion in a single and temporal instance: such are the words which God spake to *Joshuah*, *I will never fail thee nor forsake thee*, and upon the stock of that promise S. *Paul* forbids covetousnesse, and perswades contentednesse because those words were spoken by God to *Joshuah* in another case. If the gracious words of God have so great extension of parts, and intension of kinde purposes, then how many comforts have we upon the stock of all the excellent words which are spoken in the Prophets, and in the Psalms? and I will never more question whether they be spoken concerning me, having such an authentic precedent so to expound the excellent words of God; all the treasures of God which are in the Psalms are my own riches, and the wealth of my hope; there will I look, and whatsoever I can need, that I will depend upon: for certainly if we could understand it; that which is infinite (as God is) must needs be some such kinde of thing; it must go whither it was never sent, and signifie what was not first intended, and it must warm with its light, and shine with its heat, and refresh when it strikes, and heal when it wounds, and ascertain where it makes afraid, and intend all when it

Hebr. 13. 5.

it warms one, and mean a great deal in a ſmall word; and as the Sun paſſing to its Southern Tropic looks with an open eye upon his ſunburnt Æthiopians, but at the ſame time ſends light from its poſterns and collateral influences from the backſide of his beams, and ſees the corners of the Eaſt, when his face tends towards the Weſt, becauſe he is a round body of fire, and hath ſome little images and reſemblances of the infinite; ſo is Gods mercy; when it looked upon *Moſes* it relieved S. *Paul*, and it pardoned *David*, and gave hope to *Manaſſes*, and might have reſtored *Judas*, if he would have had hope and uſed himſelf accordingly. * But as to my own caſe, I have ſinned grievouſly and frequently. But I have repented it, but I have begged pardon, I have confeſſed it and forſaken it, I cannot undo what was done, and I periſh if God hath appointed no remedie; if there be no remiſſion: but then my religion falls together with my hope; and Gods word fails as well as I: but I believe the article of *forgiveneſſe of ſins*; and if there be any ſuch thing I may do well; for, I have, and do, and will do that which all good men call repentance, that is, I will be humbled before God, and mourn for my ſin, and for ever aſk forgiveneſſe, and judge my ſelf, and leave it with haſte, and mortifie it with diligence, and watch againſt it carefully; and this I can do but in the manner of a man, I can but mourn for my ſins, as I apprehend grief in other inſtances; but I will rather chooſe to ſuffer all evils then to do one deliberate act of ſin; I know my ſins are greater then my ſorrow, and too many for my memory, & too inſinuating to be prevented by all my care; but I know alſo

Vixi, peccavi, pœnitui, naturæ ceſſi.

that God knowes and pities my infirmities; and how far that will extend, I know not, but that it will reach so far as to satisfie my needs, is the matter of my hope. * But this I am sure of, that I have in my great necessity prayed humbly and with great desire, and sometimes I have been heard in kinde, and sometimes have had a bigger mercy instead of it, and I have the *hope of prayers*, and *the hope of my confession*, and *the hope of my endeavour*, and *the hope of many promises* and *of Gods essential goodnesse*; and I am sure that God hath heard my prayers and verified his promises in temporall instances: for he ever gave me sufficient for my life, and although he promised such supplies and grounded the confidences of them upon our *first seeking the kingdom of heaven and its righteousnesse*, yet he hath verified it to me, who have not sought it as I ought: But therefore I hope he accepted my endeavour, or will give his great gifts and our great expectation even to the weakest endeavour, to the least, so it be a hearty piety. * And sometimes I have had some chearful visitations of Gods Spirit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me so; and therefore I hope this cloud may passe; for that which was then a real cause of comfort is so still, if I could discern it; and I shall discern it when the veil is taken from my eyes,* (and blessed be God) I can still remember that there are *temptations to despair*; and they could not be temptations if they were not apt to perswade; and had seeming probability on their side; and they that despair think they do it with greatest reason; for if they

they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair; *despair assents as firmly and strongly as faith it self*; but because it is a temptation, and despair is a horrid sin, therefore it is certain those persons are unreasonably abused, and they have no reason to despair, for all their confidence; and therefore although I have strong reasons to condemn my self, yet I have more reason to condemn my despair, which therefore is unreasonable, because it is a sin, and a dishonour to God, and a ruine to my condition; and verifies it self, if I do not look to it; for as the hypochondriac person that thought himself dead, made his dream true when he starved himself, because dead people eat not: so do despairing sinners lose Gods mercies by refusing to use, and to believe them. * And I hope it is a disease of judgement, not an intolerable condition that I am falling to, because I have been told so concerning others, who therefore have been afflicted, because they see not their pardon sealed after the manner of this world; and the affairs of the Spirit are transacted by immaterial notices, by propositions and spiritual discourses, by promises which are to be verified hereafter; and here we must live in a cloud, in darkness under a veil, in fear and uncertainties, and our very living by faith and hope, is a life of mystery and secresie, the onely part of the manner of that life in which we shall live in the state of separation; and when a distemper of body or an infirmity of minde happens in the instances of such secret and reserved affairs, we may easily mistake the man-

ner of our notices for the uncertainty of the thing; and therefore it is but reaſon I ſhould ſtay, till the ſtate and manner of my abode be changed before I deſpair; there it can be no ſin, nor error, here it may be both; and if it be *that*, it is *alſo this*; and then a man may periſh for being miſerable, and be undone for being a fool. In concluſion, my hope is in God, and I will truſt him with the event, which I am ſure *will be juſt*, and I hope *full of mercy*. * However, now I will uſe all the ſpiritual arts of reaſon and religion to make me more and more *to love God*, that if I miſcarry, *Charity alſo ſhall fail*, and ſomething that loves God ſhall periſh, and be damned; which if it be impoſſible then I may do well.

Theſe conſiderations may be uſeful to men *of little hearts* and of *great piety*; or if they be perſons who have lived without infamy, or begun their repentance ſo late, that it is very imperfect, and yet ſo early that it was before the arreſt of death. But if the man be a vitious perſon and hath perſevered in a vitious life till his death-bed, theſe conſiderations are not proper. Let him inquire in the words of the firſt Diſciples after Pentecoſt: *Men and brethren what ſhall we do to be ſaved?* and if they can but entertain ſo much hope as to enable them to do ſo much of their dutie as they can for the preſent, it is all that can be provided for them; an inquirie in their caſe can have no other purpoſes of religion or prudence: and the Miniſter muſt be infinitely careful that he do no not go about to comfort vitious perſons with the comforts belonging to Gods elect, leſt he proſtitute holy things, and make them common, and his ſermons deceitful,

ceitful, and vices be incouraged in others, and the man himself finde that he was deceived, when he descends into his house of sorrow.

But because *very few* men are tempted with too great fears of failing, but *very many* are tempted by confidence and presumption; the Ministers of religion had need be instructed with spiritual armour, to resist this fiery dart of the Devil, when it operates to evil purposes.

SECT. VI.

Considerations against Presumption.

I Have already enumerated many particulars to provoke a drowzy conscience to a scrutinie, and to a suspicion of himself, that by seeing cause to suspect his condition he might more freely accuse himself and attend to the necessities and duties of repentance; but if either before or in his repentance he grow too big in in his spirit, so as either he does some little violence to the modesties of humilitie, or abate his care and zeal of his repentance, *the spiritual man* must allay his frowardnesse by representing to him. 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety. 2. That an infant grace is soon dasht'd and discountenanced, often running into an inconvenience and the evils of an imprudent conduct, being zealous, and forward, and therefore confident, but alwayes with the least reason, and the greatest danger; like children and young fellows

fellows whose confidence hath no other reason, but that they understand not their danger and their follies. 3. That *he that puts on his armour ought not to boast, as he that puts it off*; and the Apostle chides the Galatians, for *ending in the flesh after they had begun in the spirit*: 4. that a man cannot think too meanly of himself, but very easily he may think too high. 5 That a wise man will alwayes in a matter of great concernment think the worst, and a good man will condemn himself with hearty sentence. 6. That humility and modesty of *judgement* and of *hope*, are very good instruments to procure a mercie and a fair reception at the day of our death; but presumption or bold opinions serve no end of God or man; and is alwayes imprudent, ever fatal, and of all things in the world is its own greatest enemy; for the more any man presumes, the greater reason he hath to fear. 7. That a mans heart is infinitely deceitful, unknown to it self, not certain in his own acts, praying one way, and desiring another, wandring and imperfect, loose and various, worshipping God and entertaining sin, following what it hates, and running from what it flatters, loving to be tempted and betrayed, petulant like a wanton girle, running from, that it might invite the fondnesse and enrage the appetite of the foolish young man or the evil temptation that followes it; cold and indifferent one while, and presently zealous and passionate, furious and indiscreet; not understood of it self or any one else, and deceitful beyond all the arts and numbers of observation. 8. That it is certain we have highly sinned against God, but we are not so certain that our repentance

is

is reall and effective, integral and sufficient. 9. That it is not revealed to us whether or no the time of our repentance be not past, or if it be not, yet how far God will give us pardon; and upon what condition, or after what sufferings or duties, is still under a cloud. 10. That vertue and vice are oftentimes so neer neighbours, that we passe into each others borders without observation, and think we do justice when we are cruel, or call our selves liberal when we are loose and foolish in expences; and are amorous when we commend our own civilities, and good nature. 11. That we allow to our selves so many little irregularities, that insensibly they swell to so great a heap, that from thence we have reason to fear an evil; for an army of frogs and flies may destroy all the hopes of our harvest. 12. That when we do that which is lawful, and do all that we can in those bounds we commonly and easily run out of our proportions. 13. That it is not easie to distinguish the vertues of our nature from the vertues of our choice; and we may expect the reward of *temperance*, when it is against our nature to be drunk; or we hope to have the coronet of virgins for our morose dispositon, or our abstinence from marriage upon secular ends. 14. That it may be we call every little sigh or the keeping a fish-day the dutie of repentance, or have entertained false principles in the estimate, and measures of vertues; and contrarie to the Steward in that Gospel, we write down fourscore when we should set downe but fifty. 15. That it is better to trust the goodnesse, and

and justice of God with our accounts then to offer him large bits. 16. That we are commanded by Christ to *sit down in the lowest place*, till the Master of the house bids us sit up higher. 17. That *when we have done all that we can we are unprofitable servants*; and yet no man does all that he can do; and therefore is more to be despised and undervalued. 18. That the self-accusing Publican was justified rather then the thanksgiving and confident Pharisee. 19. That if *Adam* in Paradise, and *David* in his house, and *Solomon* in the Temple, and *Peter* in Christs family, and *Judas* in the College of Apostles, and *Nicholas* among the Deacons, and the Angels in heaven it self did fall so foully and dishonestly, then it is prudent advice that we *be not high minded, but fear*, and when we stand most confidently take heed lest we fall, and yet there is nothing so likely to make us fall as pride and great opinions; which ruined the Angels, which God resists, which all men despise, and which betrayes us into carelesness and a wretchlesse, undiscerning and an unwary spirit.

4. Now the main parts of the Ecclesiastical ministery are done; and that which remains is, that the Minister *pray over him*, and reminde him to do good actions, as he is capable, * to call upon God for pardon, * to put his whole trust in him, * to resigne himself to Gods disposing, * to be patient and even, * to renounce every ill word or thought, or undecent action which the violence of his sickness may cause in him, * to beg of God to give him his holy Spirit, to guide him in his agony

agony, and * his holy Angels to guard him in his passage.

5. Whatsoever is besides this, concerns the standers by; that they do all their ministeries diligently, and temperately, * that they joyn with much charity and devotion in the prayer of the Minister, * that they make no outcries or exclamations in the departure of the soul, * and that they make no judgement concerning the dying person, by his dying quietly or violently, with comfort or without, with great fears or a cheerful confidence, with sense or without, like a lamb or like a lyon, with convulsions or semblances of great pain, or like an expiring and a spent candle; for these happen to all men, without rule, without any known reason, but according as God pleases to dispense the grace, or the punishment for reasons onely known to himself; Let us lay our hands upon our mouth, and adore the mysteries of the divine wisdome and providence, and pray to God to give the dying man rest and pardon, and to our selves grace to live well, and the blessing of a holy and a happy death.

SECT.

SECT. VII.

Offices to be ſaid by the Miniſter in his viſitation of the ſick.

IN the Name of the Father, of the Son and of the Holy Ghoſt.

Our Father which art in Heaven, &c.

Let the Prieſt ſay this prayer ſecretly.

O Eternal Jeſus, thou great lover of ſouls: who haſt conſtituted a miniſtery in the Church to glorifie thy Name, and to ſerve in the aſſiſtance of thoſe that come to thee, profeſsing thy diſcipline and ſervice; give grace to me the unworthieſt of thy ſervants, that I in this my miniſtery may purely and zealouſly intend thy glory, and effectually may miniſter comfort and advantages to this ſick perſon, (whom God aſſoil from all his offences) and grant that nothing of thy grace may periſh to him by the unworthineſſe of the Miniſter; but let thy Spirit ſpeak by me, and give me prudence and charity, wiſdom and diligence, good obſervation and apt diſcourſes, a certain judgement, and merciful diſpenſation, that the ſoul of thy ſervant may paſſe from this ſtate of imperfection, to the perfections of the ſtate of glory, thorough thy mercies, O Eternal Jeſus. Amen.

The

The Psalm.

OUt of the depths have I cryed unto thee O Lord: Lord hear my voice: let thine ears be attentive to the voice of my supplications. Psalm 130.

If thou Lord should mark iniquities: O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope: my soul waiteth for the Lord more then they that watch for the morning.

Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeem his servants from all their iniquities.

Wherefore should I fear in the dayes of evil, when the wickednesse of my heels shall compasse me about? * No man can by any means redeem his brother, nor give to God a ransome for him (for the redemption of their soul is precious, and it ceaseth for ever) that he should still live for ever, and not see corruption. Psalm 49.

But wise men die, likewise the fool and the brutish person perish, and leave their wealth to others: but God will redeem my soul from the power of the grave, for he shall receive me.

As for me, I will behold thy face in righteousnesse: I shall be satisfied when I awake in thy likeneſſe.

Thou

Psal. 16. 15. Thou shalt shew me the path of life, in thy presence is the fulnesse of joy, at thy right hand there are pleasures for evermore.

Glory be to the Father, &c. As it was in the beginning, &c.

Let us Pray.

ALmighty God, Father of mercies, the God of peace and comfort, of rest and pardon, we thy servants though unworthy to pray to thee, yet in duty to thee and charity to our brother, humbly beg mercy of thee for him, to descend upon his body and his soul; One sinner, O Lord, for another, the miserable for the afflicted, the poor for him that is in need; but thou givest thy graces and thy favours by the measures of thy own mercies, and in proportion to our necessities; we humbly come to thee in the Name of Jesus, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the sins of this thy servant, and to put them all upon the accounts of the Crosse, and to bury them in the grave of Jesus, that they may never rise up in judgement against thy servant, nor bring him to shame and confusion of face in the day of finall inquiry and sentence. Amen.

II.

GIve thy servant patience in his sorrows, comfort in this his sickneſſe, and restore him to health if it seem good to thee, in order to thy great ends, and his greatest interest. And however thou shalt determine concerning him in this affair, yet make his repentance perfect, and his passage, and his faith strong, and his

his hope modeſt and confident, that when thou ſhalt call his ſoul from the priſon of the body, it may enter into the ſecurities and reſt of the ſons of God, in the boſome of bleſſedneſſe, and the cuſtodies of Jeſus. Amen.

III.

THou, O Lord, knoweſt all the neceſſities, and all the infirmities of thy ſervant, fortifie his ſpirit with ſpirituall joyes and perfect reſignation, and take from him all degrees of inordinate or inſecure affections to this world, and enlarge his heart with deſires of being with thee, and of freedome from ſins, and fruition of God.

IV.

LOrd, let not any pain or paſſion diſcompoſe the order and decencie of his thoughts and duty; and lay no more upon thy ſervant then thou wilt make him able to bear, and together with the temptation do thou provide a way to eſcape; even by the mercies of a longer and a more holy life, or by the mercies of a bleſſed death, even as it pleaſeth thee, O Lord, ſo let it be.

V.

LEt the tenderneſſe of his conſcience, and the Spirit of God call to mind his ſins, that they may be confeſſed and repented of: becauſe thou haſt promiſed, that if we confeſſe our ſins, we ſhall have mercy: Let thy mighty grace draw out from his ſoul every root of bitter-

bitterneſſe, leſt the remains of the old man be accurſed with the reſerves of thy wrath; but in the union of the Holy Jeſus, and in the charities of God and of the world, and the communion of all the ſaints let this ſoul be preſented to thee blameleſſe and intirely pardoned, and thorowly waſhed through Jeſus Chriſt our Lord.

Here alſo may be inſerted the prayers ſet down after the Holy Communion is adminiſtred.

The Prayer of S. *Euſtratius* the Martyr to be uſed by the ſick or dying man, or by the Prieſts, or aſſiſtants in his behalf, which he ſaid when he was going to martyrdom.

I Will praiſe thee O Lord, that thou haſt conſidered my low eſtate, and haſt not ſhut me up in the hands of my enemies, nor made my foes to rejoyce over me: and now let thy right hand protect me, and let thy mercy come upon me, for my ſoul is in trouble and anguiſh becauſe of its departure from the body. O let not the aſſemblies of its wicked and cruell enemies meet it in the paſſing forth, nor hinder me, by reaſon of the ſins of my paſſed life. O Lord be favourable unto me, that my ſoul may not behold the helliſh countenance of the ſpirits of darkneſſe, but let thy bright and joyfull Angels entertain it. Give glory to thy Holy Name and to thy Majeſty; place me by thy mercifull arm before thy ſeat of Judgement, and let not the hand of the princ-

prince of this world ſnatch me from thy preſence, or bear me into hell. Mercy ſweet Jeſu. Amen.

A Prayer taken out of the *Euchologion* of the Greek Church, to be ſaid by or in behalf of people in their danger, or neer their death.

Βεβορβορωμένῳ &c. ταῖς ἁμαρτίαις, &c.

I.

BEmired with ſins and naked of good deeds, I that am the meat of worms cry vehemently in ſpirit; Caſt not me wretch away from thy face; place me not on the left hand who with thy hands didſt faſhion me; but give reſt unto my ſoul, for thy great mercy ſake, O Lord.

II.

SUpplicate with tears unto Chriſt, who is to judge my poor ſoul, that he would deliver me from the fire that is unquenchable. I pray you all my friends and acquaintance make mention of me in your prayers, that in the day of Judgement I may find mercy at that dreadfull Tribunall.

III.

Then may the by-ſtanders pray.

WHen in unſpeakable glory thou doſt come dreadfully to judge the whole world, vouchſafe O gracious Redeemer that this

this thy faithfull servant may in the clouds meet thee cheerfully. They who have been dead from the beginning, with terrible and fearfull trembling stand at thy Tribunall waiting thy just, O Blessed Saviour Jesus. None shall there avoid thy formidable and most righteous judgement. All Kings and Princes with servants stand together and hear the dreadfull voyce of the Judge condemning the people, which have sinned, into hell, from which sad sentence, O Christ deliver thy servant. Amen.

Then let the sick man be called upon to rehearse the Articles of his Faith; or if he be so weak he cannot, let him (if he have not before done it) be called to say *Amen*, when they are recited, or to give some testimony of his faith and confident assent to them.

After which it is proper (if the person be in capacity) that the Minister examine him, and invite him to confession; and all the parts of repentance, according to the foregoing rules; after which, he may pray this prayer of absolution.

OUr Lord Jesus Christ who hath given Commission to his Church in his Name, to pronounce pardon to all that are truly penitent, he of his mercy pardon and forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of his holy Name to thy lives end, and bring thee to his everlasting Kingdom,

Kingdom, to live with him for ever and ever. Amen.

Then let the sick man renounce all heresies, and whatsoever is against the truth of God, or the peace of the Church, and pray for pardon for all his ignorances and errors, known and unknown.

After which let him (if all other circumstances be fitted) be disposed to receive the Blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the rites are finished, let the sick man in the dayes of his sickness be imployed with the former offices and exercises before described; and when the time drawes neer of his dissolution, the Minister may assist by the following order of recommendation of the soul.

I.

O Holy and most Gracious Saviour Jesus, we humbly recommend the soul of thy servant into thy hands, thy most mercifull hands; let thy Blessed Angels stand in ministery about thy servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darkness. Amen.

II.

LOrd receive the soul of this thy servant; Enter not into judgement with thy servaant; spare him whom thou hast redeemed

with thy most precious blood, deliver him from all evil, and mischief; from the crafts and assaults of the Devil, from the fear of death, and from everlasting death, Good Lord deliver him. Amen.

III.

IMpute not unto him the follies of his youth, nor any of the errors and miscarriages of his life, but strengthen him in his agony, let not his faith waver, nor his hope fail, nor his charity be disordered: Let none of his enemies imprint upon him any afflictive or evil phantasme; let him die in peace, and rest in hope, and rise in glory. Amen.

IIII.

LOrd, we know and beleeve assuredly, that whatsoever is under thy custody, cannot be taken out of thy hands, nor by all the violences of hell robbed of thy protection: preserve the work of thy hands, rescue him from all evil, for whose sake thou didst suffer all evil: Take into the participation of thy glories him to whom thou hast given the seal of Adoption, the earnest of the inheritance of the Saints. Amen.

V.

LEt his portion be with *Abraham*, *Isaac*, and *Jacob*, with *Job* and *David*, with the Prophets and Apostles, with Martyrs and all thy holy Saints, in the arms of Christ, in the bosome

boſome of felicity, in the Kingdom of God to eternall ages. Amen.

Theſe following prayers are fit alſo to be added to the foregoing offices in caſe there be no communion or entercourſe; but prayer.

Let us Pray.

O Almighty and eternall God, there is no number of thy dayes or of thy mercies, thou haſt ſent us into this world to ſerve thee and to live according to thy lawes; but we by our ſins have provoked thee to wrath, and we have planted thorns and ſorrows round about our dwellings, and our life is but a ſpan long, and yet very tedious becauſe of the calamities that incloſe us in on every ſide: the dayes of our pilgrimage are few and evil: we have frail and ſickly bodies, violent and diſtempered paſſions, long deſignes and but a ſhort ſtay, weak underſtandings, and ſtrong enemies, abuſed fancies, perverſe wils: O Dear God, look upon us in mercy and pity; let not our weakneſſes make us to ſin againſt thee, nor our fear cauſe us to betray our duty, nor our former follies provoke thy eternall anger, nor the calamities of this world vex us into tediouſneſſe of ſpirit and impatience; but let thy Holy Spirit lead us thorow this vally of miſery with ſafety and peace, with holineſs and religion, with ſpirituall comforts and joy in the Holy Ghoſt, that when we have ſerved thee in our generations, we may be gathered unto our Fathers, having the teſtimony of a

holy conscience, in the communion of the Catholike Church, in the confidence of a certain faith, and the comforts of a reasonable, religious and holy hope, and perfect charity with thee our God, and all the world; that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature may be able to separate us from the love of God which is in Christ Jesus our Lord. Amen.

II.

O Holy and most gracious Saviour Jesus, in whose hands the souls of all faithfull people are laid up till the day of recompence, have mercy upon the body and soul of this thy servant, and upon all thy elect people who love the Lord Jesus, and long for his coming. Lord refresh the imperfection of their condition with the aids of the Spirit of grace, and comfort, and with the visitation and guard of Angels, and supply to them all their necessities known onely unto thee; let them dwell in peace and feel thy mercies, pitying their infirmities, and the follies of their flesh, and speedily satisfying the desires of their spirits; and when thou shalt bring us all forth in the day of Judgement, O then shew thy self to be our Saviour Jesus, our Advocate, and our Judge. Lord then remember that thou hast for so many ages prayed for the pardon of those sins which thou art then to sentence. Let not the accusations of our consciences, nor the calumnies and aggravation of Devils, nor the effects of thy wrath presse those souls which thou lovest, which thou didst redeem,

which

which thou doeſt pray for, but enable us all by the ſupporting hand of thy mercy to ſtand upright in judgement. O Lord have mercy upon us, have mercy upon us, O Lord let thy mercy lighten upon us as our truſt is in thee. O Lord in thee have we truſted, let us never be confounded. Let us meet with joy, and for ever dwell with thee, feeling thy pardon, ſupported with thy graciouſneſſe, abſolved by thy ſentence, ſaved by thy mercy, that we may ſing to the glory of thy Name eternall Alleluiahs. Amen. Amen. Amen.

Then may be added in the behalf of all that are preſent theſe ejaculations.

O ſpare us a little that we may recover our ſtrength, before we go hence and be no more ſeen. Amen.

Caſt us not away in the time of age, O forſake us not when ſtrength faileth. Amen.

Grant that we may never ſleep in ſin, or death eternall, but that we may have our part of the firſt reſurrection, and that the ſecond death may not prevail over us. Amen.

Grant that our ſouls may be bound up in the bundle of life, and in the day when thou bindeſt up thy Jewels, remember thy ſervants for good and not for evil, that our ſouls may be numbred amongſt the righteous Amen.

Grant unto all ſick and dying Chriſtians, mercy and aids from heaven; and receive the ſouls returning unto thee, whom thou haſt redeemed with thy moſt precious blood. Amen.

Grant unto thy ſervants to have faith in the Lord Jeſus, a daily meditation of death, a

contempt of the world, a longing desire after heaven, patience in our sorrows, comfort in our sicknesses, joy in God, a holy life and a blessed death, that our souls may rest in hope and my body may rise in glory, and both may be beatified in the communion of Saints, in the kingdom of God and the glories of the Lord Jesus. Amen.

The blessing.

Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep thorough the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is pleasing in his sight, to whom be glory for ever and ever. Amen.

Heb. 13. 20.

The doxology.

To the blessed and onely Potentate, the King of kings, and the Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, be honour and power everlasting. Amen.

1 Tim. 6. 15, 16.

After the sick man is departed, the Minister if he be present, or the Major domo, or any other fit person may use the following prayers in behalf of themselves.

I.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, we adore thy Majesty, and submit to thy

thy providence, and revere thy juſtice, and magnifie thy mercies thy infinite mercies, that it hath pleaſed thee to deliver this our brother out of the miſeries of this ſinful world. Thy counſels are ſecret, and thy wiſdom is infinite; with the ſame hand thou haſt crowned him and ſmitten us: thou haſt taken him into regions of felicity, and placed him among Saints and Angels, and left us to mourn for our ſins and thy diſpleaſure, which thou haſt ſignified to us, by removing him from us to a better, a far better place: Lord turn thy anger into mercie, thy chaſtiſements into vertues, thy rod into comforts, and do thou give to all his neereſt relatives comforts from heaven, and a reſtitution of bleſſings equall to thoſe which thou haſt taken from them. And we humbly beſeech thee of thy gracious goodneſſe ſhortly to ſatisfie the longing deſires of thoſe Holy ſouls who pray, and wait and long for thy ſecond coming. Accompliſh thou the number of thine elect, and fill up the Manſions in heaven which are prepared for all them that love the coming of the Lord Jeſus; that we with this our Brother, and all other departed this life in the obedience and faith of the Lord Jeſus, may have our perfect conſummation and bliſſe in thy eternall glory, which never ſhall have ending. Grant this for Jeſus Chriſt his ſake our Lord and onely Saviour. Amen.

II.

O Mercifull God, Father of our Lord Jeſus, who is the firſt fruits of the reſur-

rection and by entring into glory hath opened the kingdom of heaven to all the beleevers, we humbly beseech thee to raise us from the death of sin to the life of righteousnesse, that being partakers of the death of Christ, and followers of his Holy life, we may be partakers of his Spirit and of his promises; that when we shall depart this life, we may rest in his arms, and lie in his bosom, as our hope is this our brother doth. O suffer us not for any temptation of the world, or any snares of the Devil, or any pains of death to fall from thee. Lord let thy H. Spirit enable us with his grace to fight a good fight with perseverance, to finish our course with holiness, and to keep the faith with constancie unto the end; that at the day of judgement we may stand at the right hand of the throne of God, and hear the blessed sentence of [Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world] O blessed Jesus thou art our Judge, and thou art our Advocate; even because thou art good and gracious never suffer us to fall into the intolerable pains of hell, never to lye down in sin; and never to have our portion in the everlasting burning. Mercy sweet Jesu: Mercy. Amen.

A prayer to be ſaid in the caſe of a ſudden ſurpriſe by death, as by a mortal wound, or evil accidents in childebirth, when the forms and ſolemnities of preparation cannot be uſed.

O Moſt gracious Father, Lord of heaven and earth, Judge of the living and the dead, behold thy ſervants running to thee for pity and mercy in behalf of our ſelves and this thy ſervant whom thou haſt ſmitten with thy haſty rod, and a ſwift Angel; if it be thy will preſerve his life, that there may be place for his repentance and reſtitution; O ſpare him a little that he may recover his ſtrength, before he go hence and be no more ſeen: but if thou haſt otherwiſe decreed, let the miracles of thy compaſſion, and thy wonderfull mercy ſupply to him the want of the uſual meaſures of time, and the periods of repentance and the trimming of his lamp: and let the greatneſſe of the calamity be accepted by thee as an inſtrument to procure pardon for thoſe defects and degrees of unreadineſs which may have cauſed this accident upon thy ſervant. Lord ſtirre up in him a great and effectual contrition that the greatneſſe of the ſorrow, and hatred againſt ſin, and the zeal of his love to thee may in a ſhort time do the work of many dayes; and thou who regardeſt the heart and the meaſures of the minde more then the delay and the meaſures of time, let it be thy pleaſure to reſcue the ſoul of thy ſervant from all the evils he hath deſerved, and all the evils that he fears, that in the glorifications of eternity and the ſongs which to eternal ages thy Saints and holy Angels ſhall ſing to the

honour of thy mighty Name, and invaluable mercies, it may be reckoned among thy glories, that thou haſt redeemed this ſoul from the dangers of an eternall death, and made him partaker of the gift of God, *eternall life*, through Jeſus Chriſt our Lord. Amen.

If there be time, the prayers in the foregoing offices may be added according as they can be fitted to the preſent circumſtances.

SECT. VIII.

A perforation concerning the contingencies, and treatings of our departed friends after death, in order to their buriall, &c.

Ἀλλὰ σὺ μὲν ἀμφὶ τοῖσι μάλιστα
θάπτε θανόντα
Iliad. ϕ.

WHen we have received the laſt breath of our friend and cloſed his eyes, and compoſed his body for the grave, then ſeaſonable is the counſell of the ſon of *Syrach*: *Weep bitterly and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil ſpoken of; and then comfort thy ſelf for thy heavineſſe. But take no grief to heart; for there is*

Eccluſ. 38.17.

no

no turning again, thou ſhalt not do him good, but hurt thy ſelf. Solemn and appointed mournings are good expreſſions of our dearneſſe to the departed ſoul, and of his worth, and our value of him; and it hath its praiſe in nature, and in manners * and publike cuſtoms; *but the praiſe of it is not in the Goſpel*, that is, it hath no direct and proper uſes in religion. For if the dead did die in the Lord, then there is joy to him, and it is an ill expreſſion of our affection and our charity to weep uncomfortably at a change that hath carried my friend to the ſtate of a huge felicity. But if the man did periſh in his folly and his ſins, there is indeed cauſe to mourn, but no hopes of being comforted; for he ſhall never return to light, or to hopes of reſtitution; therefore beware leſt thou alſo come into the ſame place of torment; and let thy grief ſit down and reſt upon thy own turf, and weep till a flower ſprings from thy eyes to heal the wounds of thy ſpirit; turn thy ſorrow into caution, thy grief for him that is dead, to thy care for thy ſelf who art alive, leſt thou die and fall like one of the fools whoſe life is worſe then death, and their death is the conſummation of all infelicities. * The Church in her funeralls of the dead uſed to ſing Pſalms,

* ὡς γυναῖκας χρὴ λοιδωρεῖσθαι τοὺς; dixit Socrates de Ergaſtulario lugente.

Nemo me lachrymis decoret nec funera fletu
Faxit; cur? volito vivus per ora virum.
Ennius.

Ῥᾴστας μέντοι πάντας ὅστις τὴν μοῖραν παρακαλεῖτε συναδικουμένους ἡμᾶς, ὅτι οὐ τὴν ἀσφαλεῖ ἤδη ἔστειχε πρὸς μηδὲν αὖ ἐπὶ κακὸν παιδεῖν μήτε ἂν μὴ τὸ θεῖον γένοιμ' μήτε ἂν μισθὸν ἐκ ὦ.
Cyrus apud Xenop.

S. *Chryſoſt. hom.* 4. *Hebr.*

Psalms, and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality. And *S. Chrysostome* asks to what purpose is it that thou singest, Return unto thy rest, O my soul, &c. if thou doest not believe thy friend to be in rest? and if thou doest, why doest thou weep impertinently and unreasonably? Nothing but our own losse can justly be deplored; and him that is passionate for the losse of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those, who too earnestly mourn for their dead, when in the last resolution of the inquiry, it is their own evil and present or feared inconveniences they deplore; the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities, and to the honour of the deceased friends; for that man is esteemed to dye miserable, for whom no friend or relative sheds a tear or payes a solemn sigh. I desire to *dye a dry death*, but am not very desirous to have a *dry funeral*: some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts.

πῶς γὰρ οὐκ ἀλόγιστον τὸν χρημάτων ἢ τῶν ἄλλων τινῶν ἕνεκα ἀλγοῦντα καὶ δυσφοροῦντα ἐπιτιμᾶν καὶ ἀτιμάζειν, τὸν δὲ ἐπὶ τοῖς ἀναγκαιοτάτοις καὶ μεγίστοις ἀγανακτοῦντα καὶ ἀλγοῦντα μὴ μόνον μὴ ἐπιτιμᾶν, ἀλλὰ καὶ συγγνώμης τυγχάνειν; *Chrys. Hom. II.*

Mors optima est peritedium lachrimanti fallo. Ipsa pol. Sen.

ἀπὸ μοι ἄλλαις θανάτος μολοὶ ἀλλὰ φιλοῖσι κείμενοίπαιμι θανὼν ἀλγεσιν ὀλίγοις.

But that which is to be faulted in this particular is, when the grief is immoderate, and unreasonable; and *Paula Romana* deserved to have

have felt the weight of S. *Hieroms* severe reproof, when at the death of every of her children, she almost wept her self into her grave: But it is worse yet when people by an ambitious and a pompous sorrow, and by ceremonies invented for the a ostentation of their grief fill heaven and earth with b exclamations and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a palsie, or scorched with feavers, or *dried up like a potsheard* with immoderate heats, and rowling upon his uneasie bed without sleep which cannot be invited with c musick, or pleasant murmurs, or a decent stillnesse; nothing but the servants of cold death, *poppy and wearinesse* can tempt the eyes to let their curtains down; and then they sleep onely to taste of death, and make an essay of the shades below; and yet we weep not here: the period and opportunity for tears we choose when our friend is fallen asleep, when he hath laid his neck upon the lap of his mother, and let his *d* head down to be raised up to heaven: this grief is ill placed and undecent. But many times it is worse; and it hath been observ'd that those greater and stormy passions do so spend the whole stock

a Expectavimus lachrymas ad ostentationem doloris paratas ut ergo ambitiosus detonuit te it superbum pallio caput & manibus inter se usq; ad articulorum strepitum contritis, &c. *Petron.*

b Ὡς ὦ πατὴρ, ὦ παῖδες οὐ λίγε ὅτια κείμαι
Νυμφίε ὅστε θανὼν δεῦρ' ἀνάγουσι τοκῆας
Ἐρπίζων. σὺ δὲ πυκνὸν, ἀδὺν ἀναχίζων.

c Non Siculædarum pes dulcem elaborabunt saporem, non avium Citharæq; cantus somnum reducent

—— d Tremulumque caput descendere jussit
In Cœlum & longam manantia labra salivam.

ſtock of grief, that they preſently admit a comfort and contrary affection, while a ſorrow that is even and temperate goes on to its period with expectation and the diſtances of a juſt time. The *Epheſian Woman* that the ſouldier told of in *Petronius*, was the talk of all the town, and the rareſt example of a dear affection to her huſband; ſhe deſcended with the corps into the vault, and there being attended with her maiden reſolved to weep to death, or dye with famine, or a diſtempered ſorrow: from which reſolution nor his, nor her friends, nor the reverence of the principal citizens, who uſed the intreaties of their charity and their power, could perſwade her. But a ſouldier that watched ſeven dead bodies hanging upon trees juſt over againſt this monument, crept in, and a while ſtared upon the ſilent and comely diſorders of the ſorrow: and having let the wonder a while breath out at each others eyes, at laſt he fetched his ſupper and a bottle of wine with purpoſe to eat and drink, and ſtill to feed himſelf with that ſad prettineſſe; His pity and firſt draught of wine made him bold and curious to try if the maid would drink, who having many hours ſince felt her reſolution faint as her wearied body, took his kindneſſe, and the light returned into her eyes and danced like boyes in a feſtival; and fearing leſt the pertinaciouſneſſe of her Miſtreſſe ſorrows ſhould cauſe her evil to revert, or her ſhame to approach, aſſayed whether ſhe would endure to hear an argument to perſwade her to drink and live. The violent paſſion had layed all her ſpirits in wildneſs and diſſolution and the maid found them willing to be gathered

thered into order, at the arreſt of any new object; being weary of the firſt, of which like leeches they had ſucked their fill, till they fell down and burſt. The weeping woman took her cordial and was not angry with her maid, and heard the ſouldier talk, and he was ſo pleaſed with the change, that he who firſt lov'd the ſilence of the ſorrow was more in love with the muſick of her returning voice, eſpecially which himſelf had ſtrung and put in tune; and the man began to talk amorouſly, and the womans weak heart and head was ſoon poſſeſſed with a little wine, and grew gay, and talked, and fell in love, and that very night in the morning of her paſſion, in the grave of her huſband, in the pompes of mourning, and in her funeral garments, married her new and ſtranger Gueſt. For ſo the wilde forragers of *Lybia* being ſpent with heat, and diſſolved by the too fond kiſſes of the ſun, do melt with their common fires, and die with faintneſſe, and deſcend with motions ſlow and unable to the little brooks that deſcend from heaven in the wilderneſſe; and when they drink they return into the vigor of a new life, & contract ſtrange marriages; & the Lioneſs is courted by a Panther, and ſhe liſtens to his love, and conceives a monſter that all men call unnatural, and the daughter of an equivocal paſſion and of a ſudden refreſhment: and ſo alſo it was in the Cave at *Epheſus*: for by this time the ſouldier began to think it was fit he ſhould return to his watch, and obſerve the dead bodies he had in charge; but when he aſcended from his mourning bridal chamber, he found that one of the bodies was ſtolne by the friends of the dead, and that he was fallen

fallen into an evil condition, because by the laws of *Ephesus* his body was to be fixed in the place of it. The poor man returns to his woman, cryes out bitterly, and in her presence resolves to dye to prevent his death, and *in secret to prevent his shame*; but now the womans *love was raging* like her former sadnesse, and grew witty, and she comforted her souldier, and perswaded him to live, lest by losing him who had brought her from death and a more grievous sorrow, she should return to her old solemnities of dying and lose her honour for a dream, or the reputation of her constancy without the change and satisfaction of an enjoyed love. The man would fain have lived if it had been possible, and she found out this way for him, that he should take the body of her first husband whose funeral she had so strangely mourned, and put it upon the gallows in the place of the stolne thief; he did so and escaped the present danger to possesse a love which might change as violently as her grief had done: But so have I seen a croud of disordered people rush violently and in heaps till their utmost border was restrained by a wall, or had spent the fury of the first fluctuation and watry progress, and by & by it returned to the contrary with the same earnestnes, only because it was violent & ungoverned; a raging passion is this croud, which when it is not under discipline and the conduct of reason, and the proportions of temperate humanity, runs passionatly the way it happens, and by and by as greedily to another side, being swayed by its own weight, and driven any whither by chance, in all its pursuits having no rule,

rule, but to do all it can, and ſpend it ſelf in haſte and expire with ſome ſhame and much undecency

When thou haſt wept a while compoſe the body to burial; which that it be done gravely, decently and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: ſo that it is againſt *common honeſty, and publike fame and reputation* not to do this office.

It is good that the body be kept vailed and ſecret, and not expoſed to curious eyes, or the diſhonours wrought by the changes of death diſcerned and ſtared upon by impertinent perſons. When *Cyrus* was dying he called his ſons and friends to take their leave, to touch his hand, to ſee him the laſt time, and gave in charge, that when he had put his veil over his face, no man ſhould uncover it; and *Epiphanius* his body was reſcued from inquiſitive eyes by a miracle; Let it be interred after the manner of the countrey and the laws of the place, and the dignity of the perſon. [a] For ſo *Jacob* was buried with great ſolemnitie, and *Joſephs* bones were carried into Canaan after they had been embalmed and kept four hundred years: and *devout men carried S. Stephen to his burial making great lamentation over him.* And *Ælian* tells that thoſe who were the moſt excellent perſons were buried in purple: [b] and men of an ordinary courage, and fortune, had their Graves onely trimmed with branches of Olive, and mourning

a Νόμιος ἔπεσθαι πᾶσιν ἐγχωρίοις καὶ θεσμοῖς
Τύμβου δ' ἐ μάλα πολλὸν ἐπὶ πατρίδα γαῖαν ἀλλ' ὀφελίκιον ἔσσον.
Iliad. ϛ.

b Lib. 6. variæ hiſtor. cap. 6.
Τὰς τελείας ἀρετὰς ἐν πορφύραις ἐκφέρεσθαι τεθήκασι.

ing flowers. But when *Marc. Anthony* gave the body of *Brutus* to his freed man to be buried honestly, he gave also his own mantle to be thrown into his funeral pile: and the magnificence of the old funeral we may see largely described by *Virgil* in the obsequies of *Misenus*, and by *Homer* in the funeral of *Patroclus*. It was noted for piety in the men of *Jabesh-Gilead* that they shewed kindness to their *Lord Saul* and buried him; and they did it honourably. And our blessed Saviour who was temperate in his expence, and grave in all the parts of his life and death, as age and sobriety it self; yet was pleased to admit the cost of *Maries* ointment upon his head and feet, because she did it against his burial; and though she little thought it had bin so nigh, yet because he accepted it for that end, he knew he had made her apologie sufficient: by which he remarked it to be a great act of piety, and honorable to inter our friends and relatives according to the proportions of their condition, and so to give a testimony of our hopes of their resurrection. So far is piety: beyond it may be the ostentation and braging of a grief, or a designe to serve worse ends; such was that of *Herod* when he made too studied and elaborate a funeral for *Aristobulus* whom he had murdered; and of *Regulus* for his boy, at whose pile he killed dogs, nightingales, parrots, and little horses; and such also was the expence of some of the Romans, who hating their left wealth gave order by their Testament to have huge porti-

Nam quid sibi saxa cavata
Quod pulchra volunt monumenta
Res quid nisi creditur illis
Non mortua sed data somno.
Prud. hym. in exeq. defunct.

ons

ons of it thrown into their fires, bathing their locks which were presently to passe thorough the fire with Arabian and Egyptian liquors, and balsam of Judea. In this as in every thing else, as our piety must not passe into superstition or vain expence, so neither must the excesse be turned into parcimony and chastised by negligence and impiety to the memory of their dead.

——Cupit omnia ferre
Prodigus & totos melior succendere census,
Desertas exosus opes;
Statius lib. 2. Silvar.

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for by themselves. But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot, or a woodden bier, whether they rot in the air, or in the earth, whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay: when *Chriton* ask'd *Socrates* how he would be buried, he told him; I think I shall escape from you, and that you cannot catch me; But so much of me as you can apprehend, use it as you see cause for, and bury it; but however do it according to the laws. There is nothing in this but opinion and the decency of fame to be served. Where it is esteemed an honour and the manner of blessed people to descend into the graves of their Fathers, there also it is reckoned as a curse to be buried in a strange land, or

Totus hic locus contemnendus est in nobis, non negligendus in nostris. *Cicero.*

Id eines rem aut manes credis curare sepultos?

ὅπως ἄν σοι φίλον ᾖ, καὶ μάλιστα ἐὰν κομμῶν ἐφῆ.

Fugientibus Trojanis minatus est Hector Αὐτὰρ οἱ θανάτῳ μετίσσομαι, ἀλλ' οὔ νυ τόν γε Γνωτὸν πεύσονταί τε πυρὸς λελάχωσι θανόντα, Ἀλλὰ κύνες ἰρύσουσι παρ' ἄστυ Τρώϊον ἠμὲν ἐρετμοί. *Il. θ.*

that

that the birds of the air devour them. Some Nations used to eat the bodies of their friends, and esteemed that the most honoured sepulture, but they were barbarous: the *Magi* never buried any but such as were torn of beasts: the Persians besmeared their dead with wax, and the Ægyptians with gummes, and with great art did condite the bodies, and laid them in charnell houses: But *Cyrus* the elder would none of all this, but gave command that his body should be interred, not laid in a coffin of gold or silver, but just into the earth, from whence all living creatures receive birth and nourishment, and whether they must return. Among Christians the honour which is valued in the behalf of the dead is that they be buried in holy ground, that is in appointed cœmitaries, in places of religion, there where the field of God is sowen with the seeds of the resurrection, * that their bodies also may be among the Christians, with whom their hope and their portion is and shall be for ever. *Quicquid feceris, omnia hæc eodem ventura sunt.* That we are sure of; our bodies shall all be restored to our souls hereafter, and in the intervall they shall all be turned into dust, by what way soever you or your chance shall dresse them. *Licinus* the freed man slept in a Marble Tombe, but *Cato* in a little

Τί γὰρ τότε μακαριώτερον τῆ γῆ μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ παντα τ' ἀγαθὰ φύεται τῆς γῆς. *Xenop. παιδ.*

Sit tibi terra levis molliq; tegaris arena
Ne tua non possint eruere ossa canes. Mart.
*Nam quod requiescere corpus vacuum sine mente videmus
Spacium breve restat ut alti repetat collegia sensus:
Hinc maxima cura sepulchris impenditur—
Prudent. hymn. in exeq. defunc.

little one, *Pompey* in none, and yet they had the best fate among the Romans, and a memory of the biggest honour. And it may happen that to want a Monument may best preserve their memories, while the succeeding ages shall by their instances remember the changes of the world, and the dishonours of death, and the equality of the dead; and * *James* the fourth K. of the Scots obtained an Epitaph for wanting of a Tombe; And K. *Stephen* is remembred with a sad story, because 400. years after his death, his bones were thrown into a river, that evil men might sell the leaden coffin. It is all one in the finall event of things. *Ninus* the Assyrian had a Monument erected whose height was nine furlongs, and the bredth ten (saith *Diodorus*) but *John the Baptist* had more honor when he was humbly laid in the earth between the bodies of *Abdias* and *Elizeus*. And S. *Ignatius* who was buried in the bodies of Lions, and S. *Polycarpe* who was burned to ashes, shall have their bones, and their flesh again, with greater comfort then those violent persons who slept amongst kings having usurped their thrones when they were alive, and their sepulchres when they were dead.

Varmoreo Licinu tumulo jacet, at Cato parvo,
Pompeius nullo, credimus esse Deos.
Varro Atacinus.

* Fama orbem replet, mortem sors occulit, at tu
Define scrutari quod tegit ossa solum.
Si mihi dent animo non impar fata sepulchrum
Angusta est tumulo terra Britanna meo.

Cernit ibi mœstos & mortis honore carentes.
Leucaspim & Lyciæ ductorem classis Orontem. Æneid. 6.

Concerning doing honor to the dead: the consideration is not long. Anciently the friends of the dead used to make their funeral Orations and what they spake of greater commendation

Lustravitque viros dictis; novissima verba. Æneid.

was pardoned upon the accounts of friendship; but when Christianity seized upon the possession of the world, this charge was devolved upon Priests and Bishops, and they first kept the customs of the world, and adorned it with the piety of truth and of religion; but they also so ordered it that it should not be cheap: for they made funerall Sermons onely at the death of Princes, or of such holy persons, *who shall judge the Angels*; the custome descended, and in the channels mingled with the veins of earth thorow which it passed; and now adayes men that die are commended at a price; and the measure of their Legacy is the degree of their vertue; but *these things ought not so to be*: The reward of the greatest vertue ought not to be prostitute to the doles of common persons, but preserved like Laurell and Coronets, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publikely nor reproached in private: for it is an office and charge of humanity to speak no evil of the dead, (which I suppose is meant concerning things not publike and evident) but then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushrooms, and make Orations crammed with the narrative of little observances and acts of *civil*, and *necessary*, and *externall religion*.

Καὶ ἐπὶ τῷ... ἔπαθλα καὶ εἰ γὰρ ἀλίσκοιτο ἅπαντα γὰρ ἦδη τοῦ τηλέφου τὰ φάγοιδεν ἀνίσχει. Il. φ.

But that which is most considerable, is that we should do something for the dead, something that is reall and of proper advantage. That we

we performe their will the lawes oblige us, and will ſee to it; but that we do all thoſe parts of perſonall duty which our dead left unperformed, and to which the lawes do not oblige us, is an act of great charity, and perfect kindneſſe: and it may redound to the advantage of our friends alſo, that their debts be payed even beyond the Inventary of their moveables.

Beſides this, let us right their cauſes, and aſſert their honour: When *Marcus Regulus* had injured the memory of *Herennius Senecio*, *Metius Carus* aſked him, *What he had to do with his dead?* and became his advocate after death, of whoſe cauſe he was Patron when he was alive: And *David* added this alſo, that he did kindneſſe to *Mephiboſheth* for *Jonathans* ſake, and *Solomon* pleaded his Fathers cauſe by the ſword againſt *Joab* and *Shimei*. And certainly it is the nobleſt thing in the world to do an act of kindneſſe to him whom we ſhall never ſee; but yet hath deſerved it of us, and to whom we would do it if he were preſent; and unleſſe we do ſo, our charity is mercenary, and our friendſhips are direct merchandize, and our gifts are brokage; but what we do to the dead, or to the living for their ſakes, is *gratitude* and *vertue for vertues ſake*, and *the nobleſt portion of humanitie.*

χρὴ δ' ἡμᾶς τῶν προγόνων τιμᾶν μὲν καὶ προσήκειν ἡμῖν καὶ προσῆκεν, ἀμελεῖν δὲ τῶν ἐκείνοις ὑπηρχόντων. *Iſoc. Plataica.*

—miſerum in littore Tenæi flebant & cineri ingrato ſuprema ferebant. *Eneid. 6.*

And

And yet I remember that the most excellent Prince *Cyrus* in his last exhortation to his sons upon his death bed, charms them into peace and union of hearts and designes, by telling them that his soul would be still alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive; and what we do to our dead friends is not done to persons undiscerning as a fallen tree, but to such who better attend to their relatives, and to greater purposes though in other manner, then they did here below. And therefore those wise persons who in their funeral orations made their doubt, with an [εἰ τι καὶ ἀίδιον ἐστι τὸ τελευτῆσαν πάσχει τῶν ἐνθάδε γιγνομένων, If the dead have any perception of what is done below] which are the words of *Isocrates*, in the funeral *encomium* of *Evagoras*, did it upon the uncertain opinion of the souls immortality; but made no question if they were living they did also understand what could concern them. The same words *Nazianzen* uses at the exequies of his sister *Gorgonia*, and in the former invective against *Julian*; but this was upon another reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shall meet in the day of judgement: If it was uncertain then, it is certain, since that time we have had no new revelation concerning it; but it is ten to one, but when we dye we shall find the state of affairs wholly differing from all our opinions here, and that no man or sect hath guessed any thing at all of it as it is. Here I intend not to dispute, but to perswade, and therefore *in the general,*

if

if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or some under communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively; since our vertues use not to live upon abstracti-
ons, and Metaphysical per-
fections, or inducements;
but *then* thrive when they
have materiall arguments;
such which are not too far
from sense. However it be
it is certain they are not
dead, and though we no more see the souls of our dead friends then we did when they were alive, yet we have reason to beleeve them to know more things and better: And if our sleep be an image of death, we may also observe concerning it, that it is a state of life so separate from communications with the body, that it is one of the wayes of *Oracle* and prophecy, by which the soul best declares her immortality, and the nobleness of her acti-
ons, and powers, if she could get free from the body, (as in the state of separation) or a clear dominion over it, (as in the resurrection): To which also this consideration may be added, that men long time lived the life of sence, before they use their *reason*; and till they have furnished their head with expetiments and notices of many things,

Ἦλθε δ' ἔπι ψυχὴ πατρὸς Πηλείδαο
δειλοῖο
——καμὸν περὶ μῦθον ἔειπεν
Εἴδεις, αὐτὰρ ἐμεῖο λελαίμυιον
οὐ μέν μιν ζωοῖσιν ἐπιδέρκεις ἀλλὰ θανόντος. *Il.* ψ.

Ἡ ἡ τῶν ἀνδρῶν ψυχὴ τότε
δίκαιον θειοτάτη καὶ καταφαίνεται
τότε τε τῶν μελλόντων προορᾷ,
τότε γὰρ μάλιστα ἐλευ-
θέρα. *Cyrus apud Xenop. lib. 8. initio.*

Τίς δὲ γὰρ εἶν ἀϊδήλῳ
δήμοισι

ψυχὴ καὶ εἴδωλον ἀνὴρ φθίσει ἅπαν ἐπὶ πάμπαν. *Illiad.* ψ.

they cannot at all discourse of any thing; but when they come to use their reason, all their knowledge is nothing but *remembrance*; and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things; all which are nothing, but operations of understanding upon the stock of former notices, (of something we knew before; *nothing but remembrances*; all the heads of Topicks which are the stock of all arguments and sciences in the world are a certain demonstration of this: And he is the wisest man that remembers most, and joyns those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must be discourses upon all the parts and persons of their conversation and relation, excepting onely such new revelations which may be communicated to it; concerning which we know nothing. But if by seeing *Socrates* I think upon *Plato*, and by seeing a picture I remember a Man, and by beholding two friends I remember my own, and my friends need, (and he is wisest that drawes most lines from the same Centre, and most discourses from the same Notices) it cannot but be very probable to beleeve, since the separate souls understand better, if they understand at all, that from the Notices they carried from hence, and what they find there equall or unequall to those Notices,

Notices, they can better discover the things of their friends then we can here by our conjectures, and craftiest imaginations: and yet many men here can guesse shrewdly at the thoughts and designes of such men with whom they discourse, or of whom they have heard, or whose characters they prudently have perceived. I have no other end in this discourse, but that we may be ingaged to do our duty to our Dead; lest peradventure they should perceive our neglect, and be witnesses of our transient affections, and forgetfulnesse. Dead persons have religion passed upon them, and a solemn reverence; and if we think a Ghost beholds us, it may be we may have upon us the impressions likely to be made by *love*, and *fear*, and *religion*. However, we are sure that God sees us, and the world sees us; and if it be matter of duty towards our Dead, *God will exact it:* if it be matter of kindnesse, *the world will:* and as *Religion* is the band of that, so *fame and reputation* is the endearment of this.

It remains, that we who are alive should so live, and by the actions of Religion attend the coming of the day of the Lord, that we neither be surprized, nor leave our duties imperfect, nor our sins uncanceld, nor our persons unreconciled, nor God unappeased: but that when we descend to our graves we may rest in the bosome of the Lord, till the mansions be prepared, where we shall sing and feast eternally. Amen.

Te Deum laudamus.

THE END.

Mary Philips
her Book 1729

εἴ τις λαλεῖ ὡς λόγια θεοῦ.

There were 2 Sorts of Oracles belonging to God. Vocal & Written. The Vocal were those answers he gave between the Cherubims on the top of the Mercy-Seat
1 K. 6. 19 & 8. 6. wch covered the Ark, by reason whereof the Place of Holies where y^t Ark stood was stiled the Oracle.

The Written are the 2 Tables of the Law, called by S^t Stephen the Lively Oracles & the Canonical Books
Act. 7. 37. of Script. as well those of the old Testam. as wch S^t Paul speaketh, when he declareth it as the great Priviledge
Rom. 3. 2 of the Jews, y^t To them were committed the Oracles of God: & those of the new, to wch S^t Peter is like to have a peculiar respect in the words of the Text
when he says, If any man speak, let him speak as an Oracle of God, i. e. the self-same things wch God hath spoken in his word.

So y^t the word Λογια whereby Scripture is usually
had in regard to expresse her Oracles, may extended by the Holy Ghost, and applyed to the Books of Script.
to signify (as I conceive) that those Books ought to be of like use to Men, as those Oracles he gave him to faithfully.

That my Beloved is y^t wch the Ministers of God are to speak unto you. Even the Oracles of: We must declare unto you only y^t wch we have heard of the Lord
Ez. 21. 10 Jer. 26. 2. of Hosts. All wch God commands us to admin: string a word. Jer. 26. 2. Thou shalt speak my words unto
Ezek. 2. 7. you, by the Lord by the prophet Ezek. 2. 7.

Exactly such a direction Tyrannius gloss upon those
1 T. 6. 20 words of S^t Paul to Timothy. 1 Epist. 6. 20. O Timothy keep y^t wch is committed to thy trust. Id quod tibi creditum est, non quod à te Inventum: quod acceptisti, non quod excogitasti: so he goes on
Non hominum commenta doceat, non falsa miracula referat, non inutiles tractet quæstiones. by
Ethics in loco. we are not to fill your heads with any
Dreams or Fictions of our own, we are not to tell you
of any false Miracles or lying wonders; we are not to trouble you with any curious questions or bran-
-ches extravagantes, but we must speak the Oracles
of God, we must preach the Truth as it is in Jesus
Is. 8. 20 We must to the Law & to the Testimony. If we speak not according to this Word, it is
because there is no light in us.

And so I come to the 3^d & last Thing, the Manner how we are to speak. As the Oracles of God; As if y^e had
with y^t Fear & Reverence, with y^t preparatio,
with y^t Judgment & Discretion, with y^t Zeal & affec-
tion, as it becometh the Oracles of God to be spoken with, So speak ye.

BEſides this *Rule of Holy Dying*, the Author hath in Print,

1. The *Rule of Holy Living*.
2. The *Liberty of Propheſying*.
3. Epiſcopacie aſſerted. 4°
4. The Hiſtory of the Life and Death of the ever bleſſed *Jeſus Chriſt*. 4°
5. An *Apologie* for Authorized and ſet forms of *Lyturgie*. 4°
6. A Sermon Preached at *Oxon*. on the Anniverſary of the fifth of *November*. 4°

7. Together with 28. Sermons Preached at *Golden grove*. fol.

Lately publiſhed, *viz.*

SErmon 1. 2. Of the Spirit of Grace. *Rom.* 8. *ver.* 9. 10.

Sermon 3. 4. The deſcending and entailed curſe cut off. *Exodus* 20. *part of the* 5. *verſe.*

Sermon 5. 6. The invalidity of a late, or death-bed repentance. *Jer.* 13. 6.

Sermon 7.8. The deceitfulneſſe of the heart. *Jerem.*17.9.
Sermon 9. 10, 11. The faith and patience of the Saints: Or the righteous cauſe oppreſſed. 1 *Pet.*4.17.
Sermon 12, 13. The mercy of the Divine judgements; or Gods method in curing ſinners. *Rom.* 2. 4.
Sermon 14. 15. Of groweth in grace, with its proper inſtruments and ſignes. 2 *Pet.*3.18.
Sermon 16. 17. Of groweth in ſin, or the ſeverall ſtates and degrees of ſinners, with the manner how they are to be treated. *Jude Epiſt. ver.* 22, 23.
Sermon 18.19. The fooliſh exchange. *Matth.* 16. *ver.* 26.
Sermon 20. 21. 22. The Serpent and the Dove, or a Diſcourſe of Chriſtian Prudence. *Matth.* 10. *latter part of ver.* 16.
Sermon 23. 24. Of Chriſtian ſimplicitie. *Matt.* 10. *latter part of ver.* 16.
Sermon 25. 26. 27. The Miracles of the Divine Mercy. *Pſal.* 86. 5.
A Funerall Sermon, Preached at the Obſequies of the right Honourable the Counteſſe of *Carbery*. 2 *Sam.* 14. 14.
A Diſcourſe of the Divine Inſtitution, neceſſity, ſacredneſſe, and ſeparation of the Office Miniſteriall.

Printed for *Richard Royſton* at the Angel in *Ivie-Lane*.

1 Pet. 4. 11

cōs Noyse &c.

Bern. Courtlynes like gaiery may more easily be fleshed up yn
when disputed, & will hit up my horse cunningly in ordy
speech; take yn yerkes in yi bridle. If any man speake
let him speak as ye oracles of God. i. e.

1 first of all Summa cum gravitate ac Reverentia
as Hemingius. So in all our ope services of God, so
especially in this we ought to use Reverence & gody
fear: when Polemon a young Roister came into
Xenocrates Schoole on purpose to confound him, wth
he sturdily bridles ye gravitie of ye man, it presently
wrought such a change in him yt he became one of his
Schollers. So Nazianzen tells us yt Valens the
persecutour was astonished, as it were thunderstrucke
by ye psalmody & pte of ye church Assembly, by ye
grave gesture of S. Basil the Pastour, & Reverend
attention of his Auditours.

Surely wher ther is this Reverence & gravity duly ob-
served in speaking, it must needs make such a hea-
Isa. 19. ven as Saul, otherwise hoarse, to turn prophet for the
present. & fear the Shepherd like Jacob to steal
Gen. 28. 17. out of his sleep, & say How terrible is this place
It is no other but the gate of heaven, and cause
the very Infidell to fall downe & worp & say God
is in such an Assembly indeed.

2 the must speak as the oracles of God. i. e. Summâ
cū Auctoritate. as S. Paul gives it in charge to Titus
Tit. 2. 15. these things speak & exhort & Rebuke wth all authority
Cum Omi Imperio so Beza, with all peremptō-
rynesse of Commanding, not fearing the faces of
Jer. 1. 8. men in the worke of God. not conceale nip any pt
of Gods Counsell, be happily it may be unwelcome to
those yt Rule it; but freely & confidently μετὰ
πολλῆς παῤῥησίας to deliver ye whole Counsell
of God as Micaiah to Ahab, as Amos to Jeroboam.
for my owne pt I hope I shall ever abhor as well Bas-
bashe as Brasse Simonie, & rather chuse pro
veritate conviciū, quam pro adulatione
Beneficiū. to expose my selfe to hearing Oracles
thin incur ye just censure of a fawning flatterer
most wicked men are of Vitellius his minde

they loue to heare nouum? Vesti quaeuda &c
Let sura, but we must not come vnto yo^u Bossins
Verbis wth rost & silken phrases, as ye Mother
of Cyrus charged him y^t way to speak to y^e king.
Note, it is no time for Ministers to be cold or silent
when Sins are Bold, & Sinners impudent.

Es. 58.1. That Commission geuen to y^e prophet Esay is in
him to all gods messengers they must vncase
Cry aloud, spare not, lift vp they voyce
like a Trumpet, & shew my people their trans-
gression, & the house of Jacob their sins

Sharpnes in speaking Truth may accasio^n hatred to
mens persons, but it will & ought to procure loue to
a gracious god about, & prayer from a sorrow
breast within.

2 Cum omni fidelitate, with all faythfulness
& sincerity & tenderness to the soules of y^e people
Act. 20.27 for much with S^t Paul, not shunning to declare vnto
you all the Counsell of god: Not handling y^e word
of God deceitfully, nor complying with the fashi-
ons of men to gratifie you in their sinnes.

They y^t are the Prophets, & the Seruants of the Prophets
should lay out all the godly Talents & precious
opportunities for the good of soules.

2 Cor. 12 S^t Paul was willing not only to spend
15 but to be spent, i.e. not only spend his Estate
his strength, but his life, his dear blood: & why
but only for his true Spiritual Children.

The strongest expressio^n of loue y^t can flow to a
Saviour. Peter lovest thou me. feed my
sheep, feed my Lambs. god. let this be a token of
thy loue, & Signe y^t thou louest me.

Sure not a pitty y^t so many preceding soules
famish for want of foode of life: so many
Ignorant soules suffring vpo^n y^e score Rum for
want of light: so many soules poysoned wth
unsound Doctrine & Strange opinions, so many
voluntary soules beguiled by vaine & illiterate
men, that have forsaken the Scripts, & fed mens

for if Wit & Sense were the only Nectar and Ambrosia for Immortall Soules to feed on. Jesus wᵗ for good thirstie Soules are they will drink in Muddy waters. had they not rather drink yᵗ drink in pure & Christalline Streames? dot they take in Language so hard, it would not [illegible] be more pleasant to yᵐ?

yᵉ are the Hope & the Expectation of Soules if yᵘ should frustrate & disappoint yᵐ; whither good they are, or wher should they make yᵐ selues? Therefore yᵗ yᵘ speak as the Oracles of God, yᵗ is with all faythfullnes.

4 Summa cum Prudentia; with all wisdome & prudence, he that saveth Soules is wise & Solon. the Serpents policie & the Doves simplicity ought seeke hand in hand to bring a Soule vnto Christ. for must fitt the word to yᵉ State of your yᵗ you may gaine to Christ one by OTTOPETEIOV Mat. 24. 46. 1 Cor. 3. 10. the Apostle preached was ΘΕΟΠΟΙΑΣΤΡΕΠΤΟΝ as a wise Master builder. for must not preach comforts to a profane Esau may mistake yᵐ as yᵉy, nor threatnings to a Saint as to make sad the harts of those whō ye Lord hath not grieved.

6 Summa cum Perspicuitate, without circumlocution by affectation or obstruction of ye Subiect in many words of many volumes. The Apostle of Paule, though a great Scholler, yet he would not ground the Faythe of his people vpō ye wisdome of Men, but vpō ye power of God; 1 Cor. 2. 4. 5. warneth yᵐ to take good heed of those who would spoyle yᵐ through Philosophie & vayne deceite. Col. 2. 8.

A Minister ye must not speak Enigmatice but plainly as ye Rawleys tells vs in his Epist to the Reader, informing Lord Bacony wᵗ hystory, & that his Lordship loves to make Wonders playn, & not playn things wonders.

Iudas Apostle teacheth yᵉ deliuered in ye dark ambiguous termes, as gaue the Grecians Iough they were of Christs Religion to shut them by the nature of ΛΟΞΟΣ but he & Saynes auoyded directly in doubtfull cases, but vsed such a forme of words, as might be diversly interpreted by ye Lord his cause might be saued, & never betrayed by whose Iudges did about yᵉ way consulted with.

Wherefore Scripture is so framed as to deliuer all things necessary to Salvation, in a clear & perspicuous way of speaking as yᵗ we may be deliuered from the [illegible] & difficulties, & [illegible] may stand upon it.

Applicat: shall there haue formerly as many effectly as ye knights
were of ye Sacred grader, yt is, ten strongh for se-
verall stages of this Temple, as haue spoken to ye
particular, this of it self, haue bin no sign, there-
Distillatio fact. by voluntary droppings of ye
Lamp-comfort: now yt may vndergo yt ouerwise
vpon pretence, yt free mind, & not yet beyond-
them forth, wi a short preview of my Text by way
of application, & yt shall conclude.

I haue heard who they are yt are to speak, & in
for all Matter of Story, not yet for all Stories
are Bene Morati, nor yt Bene Dotati,
but Rite Ordinati; such 3 latter being put to-
gether wonder make a most goodly composition.

Gen 30.29 Now alas! wt a sorry vnhappie Mixture hath in
of late days bin, for ye way wi Labans flocks
when ye brought forth Ring-straked Spot-
ted & speckled. So wt a motley breed of Things
hath there bin, wt a spotted generation: who for
sooth haue pretended any thing to ye Gift, wch
as yt they neuer had ye Grace
sincerly & truely in ye eye any sign of ye Heauenly
way vrged wi Love, Quod medicorum est
promittunt Medici tradant fabrilia fabri
Sola Scripturarum for est yt these Impostors
shd endeauour hahe. Garrula anus, haue
Delirus senex.

Hereall manner of Tendry & Seruicy, vsually pre-
ple drive on the bargain of ye Lease & empty
hut, without considering other points bargain
but only ye, & for the Attayning of yt
dry & Seruicy, they allow a great deal of hu-
& prayer & Sheddic. but as to ye Knack of praying
(as if ye a spirit so fecal & easy,) yt quickly
many drive on ye owne Trade & they too wch
any mystery: Every one almost hapning chapm-
to hit; as if he had as good a right to a Babi-
hunt vp illa loca, as ye sire. Conclusion.
Yt is a Lamentable point to consider of a number
of Ministers yt haue bin, who seem in compassion
Shame yt a stay wth yt holy Calling, Euen as
way in Jeroboams time. Whereas Every one
1 H. 13. 33. yt would consecrate himself became one of
ye basest of ye People. wch God effectly pay
& abhorreth. Now God is obscure to them

That it was lawfull for ye people to take up Armes
against their lawfull Soveraigne; & for ye Conclusion
a Conspiracie pretendedly alowed Knight ye Kings
Ghost by God for by ye Kings mouth, & where
Speech of a King is more of power, & who may say
unto him what dost thou,

Buchanan

Thus ye reader thou seest ye many grave
and ancient Authors, & ye people, with they were
to believe to be as Canonicall as ye Revelation
of ye Holy Ghost, who were ye
Instrument to that popular fury, whereby ye
Noble King was slain with a Pistoll
Now I leave to censure them, only I will tell you what
was one of ye Jesuites, That they are the first
Authors of Europe, & forge ye Bellowes of Sedition, Inferre
Jesuites, that Pistoll at the Kings, then ye Powder
ye Kings Arms would horrid Treason by an Antiperistasis

Now seeing who were the Authors & ye Trumpets &
Drumbles, & Bellowes that did Rebellion sing
Drum, & blow the Coales that did kindle the
fire, it remains that we see the Sons of
Belial, the very Imps the Jesuites.

Now seeing in this Jubilean Harmony (Although the
Jesuites drawing the hearts of the people for ye Lib-
erall Soveraigne of Blessed Memory, & his other
Princes Issue, & Successors, & from the people
to the Pope, did but Imitate ye Jude the Arch-Traytor, & first
Author to Treason, whereby he was made but of ye
Purse Bearer of the Bell of Men, the Mirror
of Traytors & glory of Martyrs, were they so Jesuitically
wise only to steal hearts to Treason for ye Head
& Left ye Bowels of the Body to reprieve & ye
Jesuites to gather ye Regalia, would
not there be a Jesuitically righteous Curse ye
Meroz, & all they ye Jesuitical Confederates
Complices & Abettors of this ye Jesuits too.
Who ever they & all their Congregations cry
Curse Epistle by as Anti-Christian (such
Curse for ye many Christian Princes condemning
Doctrine) many of ye Jesuits
Who other they & ye many Thousands of our Brethren
Countrymen & Fellowes, & Members of
Church be ye Jesuits Proselytes, & yet they
unexcusable, & Guilty Teachers of all other Jesuits
& Seducers inspired Christians, have ever honoured
Practised, & made Catechise practise - as now this Jesuitical
Jesuits,

who were they of yᵗ Every Occasion hitherto
Sermons wᵗ mannerly aggravate
gistrate Ecclesiasticall
ing their Harmony in
sall & Indifferent; Contr
Church there neither
Jesuiticall this
of a Reverend
to conclude that
who were by
Publique peace to
saw all
those unhappie Flames
their merry hearts
a Kingdoms
ing Sermons
they shall
the Table
Thanksgiving
in Tympano
Pater mi
Oracles of God
of yᵒ Church
nothing
the Breathings
And therefore
Spirit
Spirit
Sword, but
to
Spirit
any means
they, but
wᵗ I first
nor for a

with & have done with ye, but yᵗ not quite true wᵗ all. If any
Gals. 1.9 thing Chamier, wᵗ S. Peter & others, yᵗ they did not walk
circumspectly, & Right & Straight-foot, to the Truth of the
Gospel, wᵗ although they were saved wᵗ ye Salvation of ye
Lord Jesus, in point of Justification?
For the Church of Rome is very bitter against us & Chamier
as [illegible] that they [illegible] is diving Articles of Faith, yea ye
[illegible] Christ himself, but have walked towards
[illegible] on ye Right Foot of ye Law & Duty to man
& Salvation [illegible] by the Church: undertaken ye duty
of [illegible] Sanctuary & Subscription to Orders & Ceremonies
[illegible] before the Bp. & yet assuming to yᵐselves
[illegible], they neither scrupled nor ow Clearness of Spirit
[illegible] amongst the people, or at the best observed
[illegible] as if they were no more yᵉ Particular
[illegible] work of ye Lord, as fast as to yᵉ Solemn
Ordinances of ye Church, or is it not mayn doubt.
Of Leaders of Error, Wretched & Lamentable!
They ground on the Schoolmen & Fathers Subscriptions, but yet deny Obedientiam Fussionis, by
grant [illegible] of Subjects, but deny [illegible] by wᵗ
consequent [illegible] Such Halting Guides, such Leaders to
[illegible] Lame Limping Scholars. If this be to
speak [illegible] Oracles, surely we must give some
Credit [illegible] Papists.
[illegible] differ as far as the Former, th
[illegible] at as great a Distance as ye
[illegible] Popish Men whose Persons &
Parts [illegible] Matter, & other more Eminent
Lights [illegible] Learning & Credit not, yᵗ
[illegible] they may fall within ye Verge
of [illegible] they are those who both Can
& [illegible] Brethren, & ordinary Christians
they [illegible] otherwise, but God knows in my
Soul [illegible]
[illegible] Now would me if I preach not the Gospel
[illegible] 1 Cor. 9.16 ni a year, or once in a
[illegible] for us? Is this to be [illegible] Reason
[illegible] Reason? Is we have therefore [illegible]
[illegible] (1 Thess. 5.21. Gal. 4.10.) Let us do good [illegible] now as
[illegible] God can we do this to [illegible]
[illegible] Saviour the Word of Life.
Zech. 11.17 Woe is upon [illegible] with [illegible] Denouncing [illegible] by
[illegible] Zech. Woe to the Idol Shepherd of [illegible]
[illegible] The Sword shall be upon his Arm & his right Eye
his Arm shall be clean dryed up, & his right Eye shall be utterly darkned

UMI

If God giues mee singuler gifts & fitt[ness] & they will not rightly improue ym to their spirituall edifyinge, it is ye readyest course they can take to bee deprived of ym. If I well knowe that I am wrongfully employed in Church affayrs & may for some time hinder such, but I know of Nothing but sufficyency & fitt[ness] of Age yt should quite take ym off.

That reuerend Prelate Bp Jewell at his first coming to preach at Paules before his Maty beinge to preach at Paules cross, & findeinge himselfe ill at ye way goeinge thither, of a gentleman friendly admonished, prai'd to returne home for his owne safety, since yt such straineig his body in riseing & preaching, beinge so farr impaired already, might bring his life in danger; assureinge him yt it was better ye people should want one Sermon, then to be altogether deprived of such a Preacher; to whom he replyed, it becometh not a Bp to dye preaching in the Pulpit; alludeinge happily to ye Apothegm of Bp Spatian, Oportet Imperatorem stantem mori.

In more then probable yt ye my speaking to the seuerall Sorts of Speakers, I haue offended some. for I well know the truth doth not alwayes purchase friends, & yt Nulla Remedia tam faciunt dolere quam quæ sunt Salutaria.

Surely as my meaneig was not to sow pillowes vnder any mans Elbowes, so was it not to geniue any, or to be contentious. We are to preach non quæ volunt audire, sed quæ volunt Audire, not w[hi]ch our Auditours are willing to heare now, but w[hi]ch at ye last day they will wish they had heard. Well, how euer others take it, yet this is my comfort, that Liberaui animam meam, I haue freely discharged my Conscience, in my faythfull discharge of this my duty.

I haue but one word more to ye my Reuerend Brethren of the Clergie, yt is Per Sacra Amicitiæ vestras, that in speaking, ye would euer speak out of the Oracles of God and of the Oracles of God

It is pittyfull to see how in many places of the Land it is thought the only Zealous, learned & godly Teacher y can finde most faults, preach most bitterly; and whereas we ought to preach Repentance, & newnes of life, Faythe to God, Vnitie & Loue to our neighbours & charitie one to an other, to Rebuke Pride, Couetousnes, Wantonnesse, Drunkennes, Slanderings & Back-bitenigs &c:

A Sett Sermon preached at St Paules cross. Ano. 1585. 6. 7. 8. 9. about 4 hours [illegible] the end of it.

If none of these be once named, but our Spirituall pa-
stors. Torne is troubled; our owne vices not one-
lie troubled, but the Church is Christ's, and
then he is in many more Iudgments a precious man, a
Childe of God, never man spake on this wise.
But my Beloued. Still preach yo the Oracles of God
now in the Epistle to the Hebrewes, they a phrase
Heb 6. 1. 12. 6. 1. the first principles of the Oracles of God, is
the principles of the Doctrine of X most ex-
of the same clearer
Iudged in these dayes of light (as they call yt) many
Ignorant & impudicious people but yo most transfor-
med strange, & high flowne Notions of Divinity, wch
they understand not; but if they knew not wt they
should hear, yt Blessed be god ye know wt to speak
Instruct yo therfore in the principles of ye doctrine
of X, as faith Repentance, obedience, praier
Necessary to Oracles & c. readily, for end ye Oracles most necessary for yo
to know, though least regarded by yo.
It is known & breech yo but to our utmost en-
deavour to put in knee those Jarring strings
wch have so much troubled ye sweet Harmony
of o Church, & therfore preach Peace & unity, for
it is a most undoubted Rule of St Aug. Ubi Non
habent Dei charitatem, ibi Ecclesiæ no di-
ligunt Unitatem.
But above all in our preaching let us not only
speak τὰ λόγια but τὸν λόγον let
us above all say preach Jesus X & him crucifi-
ed therfore (sh shall Reverend Bp shall in the
1 Section of his Christ Mystical.) yea with
Ogen gaze with while you spend yo selves in curio-
quethes & learned Extravagancies, you shall find
One Touch of X most worth to yo Soules, then a
yo Prep & laborsome disquisitions; one Dram of
Faith more precious yea a pound of knowledge.
And in speaking, speak plainly to the Edifica-
tion of the Hearers; not but yt there is singuler use
of humane learning, when she is only an Handmaid
to Divinity. but have a care of serving Hagar before

Si scribas non sapiet mihi, nisi sapere videaris
Si disputes aut confundas non capiet mihi; nisi
convincit ille Iesus. Bern. Serm. 15 in Cant.

her ffrs. A Moabitish woma became an Israelite
if her head were shaven & her nayls pared. Thy
Theodosius reformd the Gothic rebells of ye Arrian
Temples into the use of the Xtian Church,
Let yr Quotations out of Sacred Authors,
be for Illustration, & not to make the Counsel
to be obscurer than the text.
Seek not yr selves, to gaine a popular applause
by yr high flowne strains of wit & Eloquence,
but seek the glory of ye in the Conversion of
poore Soules, & yt will be yr greatest Comfort
in ye great Day of the Lord Jesu.
Excellent to this purpose is ye of St Bern: Ille
Doctoris libenter audio laudem non qui
sibi plausum, sed qui mihi planctu meum

And yt you may speak as an Oracle of God. i.e.
Plainly & to ye Edification of yr hearers, Let
me Beg of you but this Book of your hands
& yt in ye you would not only speak ore
but Operè, yt you would Emphatically preach to
yr people by an holy & unblameable Conversation
Loquerere Ut Videa, Teach so yt ye people
may see it is true yt you speak
for Ignorant people learn by eares & not
by their Eyes than their Ears. The sermons of ye
Ministers are the Pole-stars ye people steer yr
course by.
It was ye of Erasmus his Enchiridion yt there
was more Devotion in the Book than in
the man, O let it never be ye Folly of any
of yr we there is more Heavenly & Religious
in the Sermon than in the Preacher.
The Star wch led the wise men into Bethl, & the
Pillar of fire wch led the children of Israel
into Canaan, did not only shine but go before
them. The Voice of Jacob will do little Good if
the hands be the hands of Esau.

-ge Minister who will win his people, must not only
Nocturnum virtutis fe prabere, sed Diurnum (ex
Lactantius) vt fi precipitatum regat mobile
Singulorum animi arbitrium:

Hearing Sermon by my Reverend Brethren of the
Clergie, leave you of the Laitie should seem why
I bring yo Errand, I gave a word, or but a word for yo
you have heard, wch they Oracles of God are, viz the
Holy Scriptures contayned in ye books of the ob and
new Testt: they are surely the Oracles of God.
Our Devines, are all but Chaffe, Gods word i the
Jer.23.28 wheat. Ours but Hay, or Stubble; His, gold,
1 Cor.3.12. or Silver, or precious Stone
I consider how any dare upraide ye Clergie for the holy
congregatio, in time of divine Service when yo have
nothing but the Oracles of God set before yo
to feare your disobedience if you have offered in
derogation of the book of Comon pr. yt ye forme of
it for the Generall, is highly commended by Calvin
himself, as it manifest by ye Epistl ye wrote to ye
Lord Protector of England,
whose Epistolar Matter, Pay Bucer Peter Mart
& other learned diuines, who lived in the Time
of the Reformation, was approved, as a worke
beyond Exception, Every way Conformant to the
word of God. Si non ad verbum vt Psal
Psalmi, Et Ezechiel; Samea Sensu vt Collect
Epp. & Gosp. every word, for both Sense &
Style, yt was all Religious Care it should be ve-
rified, & vindicated fro Neglect.
S. Chrysostome wt he was for a preacher, his very
name, or Surname rather (Χρυσόστομος)
is most frequent: but his Works, yt Eglant a strange
Eulogie: He grieved his pious Soule when he ob-
served, yt yer way no such crowding where ye word
of God was read in time of divine Service, as
when he preach:

How many are there who disclayme our churches in hope of di-
vine Service, who like to Dan Rocket in the parable yearning
for Melchior of a prayer a book, & undertaking to undertake
of prodigals & sinners, when to yr fancy pleases are angry,
& will not come near for fear of the pollution
wandring abroad in the streets, or with any Lewd Esau in
the field, when Jacob is within, & have his fathers Blessing
before they be ever asked.

But for sooth when the Minister is once in the pulpit, down
come in thick & 3 fold, & sit yr devotion without the least
Reverence, or attention; with out any prayer, or short Ejacu-
lation: but look wildly about yr like so many UNCON-
verted Infidells.

Ja had bin well for our Church, if the Pulpit had
never been so much adorned about yr Desk in the
Opinion of the people.

To hear three they come, but what? truly in many
places they care not much for the Ministery &c. pre-
tending yt he will be but an Easy Rake for his pains
ing - but if at any time he puts yr in mynde of
yr Honorarium Stipendium
then Lapides loquuntur, he speaks words like Stones,
and ay hard to be digested.

Though they be the dreadfull Guides of the many thousand
ever the whole Land, yt blessed be God that
the Gallatheans would have given their very eyes to Paul,
we desire only yt you would give obedient Ears to our
Doctrine, & due Reverence for our Office, yt so
we may be yr Brethren fortified agt ye Storm, & contempt
of ye world.

But if the People forget their duty, & not
yr worthy of Double Honour, viz. of Reverence
& Reverence yt is due unto us, yet let not we my Bre-
thren forget ours; Knowing yt we shall receive ours re-
ward in heaven for ye great Pst of our Ministry, viz;
1 Pet. 5. 4. for ascendent & glorious crown this doth ye
apostle, a crown of Glory wch fades not away.
The wch he grant unto us &c. Amen.

Such how I had thought w^th Reverence to have exhorted the Reverend Fathers of ye Church, y^t as they are in highest place of dignitie, so they would be ye forwardest in their great work of ye Ministry. The rather vocall I have purposed to have this their Monitor, for y^t I saw abroad ye Religion especially of o^r vulgar people to hang (Almost All) on their Eares. We pitie Ministers (Alas.) are the Scorne of our people in our most weighty & serious Exhortations, their words are holde as Oracles, their lips alone thought be p^rfect knowledge. Sundry reasons I meant to have pressed it withall.

1 first from the Excellencie of this worke above all other Acts of the Ministry. for, for my part I must professe, I cannot yth Sr, w^th y^t great and important busynes of ye Ministry shoulde ioyne, to w^ch it may seeme preaching to give place. I am sent not Sacramentally; Christ sent me not to Baptize. (yth the holy Apostle) But to preach the Gospell. he might as well have sayd, Not to Governe, not to doe any thing, in this sense, comparatively, as ye argument to be understood.

1 Cor 1.17.

2 If there any thing meet Honourable. Heare the same Apostle. The Elders y^t Rule well are worthy of double Honour. Call it Reverence, or Maintenance, or Both, howsoever. Especially in it belongeth to ym that labour in the word & Doctrine. And sure it is most sound Honour is there to be gained in the harts of our people by Preaching, then by all outward things whatsoever.

1 Tim. 5.17.

3 Thirdly, w^ch sayde ye Honour amongst Men, nay Comfort in our Consciences, and

Glory in Gods Kingdome: hear Solomon.
Pro. 11. 30 that y^t winneth Souls is wise. And Daniell. 12. 3. They y^t turn others to Righteousnes shall shine as the Starr in the firmament. and
1. Thes. 2. 19. S^t Paul. W^t is our Hope, our Joy, o^r Crowne of Rejoicing: are not Euen yee in the presence of o^r Lo Jesus at his Coming. What comfort is hee they, when a Minister comes before the Lord the great Shepheard of the Shipp
Isay. 9. 18. with the words of Isaiah, applyd to o^r Saviour. Behold I, & the children w^ch the Lo hath giuen mee! the Sons & Daughters w^ch by thy Ministery & have begotten vnto him in the Gospell.

4. I would haue added vnto the Example of the worthy Predecessors. The Apostle (we know) vnto whom our Reuerend Bishops haue more then probably dominus their Succession, sore all Caberiers this way. One of y^m, On whose shoulders lay the Care of all the Churches, yet
2 Cor 9. 16. cryes, Woe to Him self, if he preach not the Gospell. And Timothy, I presume was a Bp:
1 Tim 4. 1. 2. yet hath y^t charge layd on him, with an heauie Obtestation, To preach the word. and for Succeeding Ages; those Reuerend Bps. S^t Ambrose, Augustine, Chrysostome &c: w^t monuments haue they left us more venerable, then their pithie Sermons, & Exhortatories to the People: Let us all therfore, Euen Superiours, beware, so much as in this miserie of age, and the worldlie affayrs of Church-Gouernm^t will permit, To stirre vp the gift of God y^t is in us, y^t if it be possible, We may strengthen the weake knees: & keep y^t w^ch is halting from being turned out of the way.